

REFERENCE

THE KING'S INDIAN ALLIES.

Another New Book by the same Author.

INDIA'S FIGHTERS.

BY

ST. NIHAL SINGH.

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THE KING OF KINGS (RAJAS). (See page 153).



Photo by W. & D. Downey.

THE KING'S INDIAN ALLIES:

THE RAJAS AND THEIR INDIA.

BY

ST. NIHAL SINGH,

AUTHOR OF

"INDIA'S FIGHTERS," "INDIA'S FIGHTING TROOPS," "PROGRESSIVE
BRITISH INDIA," "ESSAYS ON INDIA," "JAPAN'S MODERNIZATION,"
"GLIMPSES OF THE ORIENT TO-DAY," "MESSAGES OF
UPLIFT FOR INDIA," "URGE DIVINE," "MAKING
BAD CHILDREN GOOD," ETC.

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TO

CATHLEYNE

I DEDICATE THIS VOLUME,
OF WHICH THE PUBLICATION COINCIDES
WITH THE COMPLETION OF
OUR NINE YEARS OF WORK AND PLAY,
SPENT ON FOUR CONTINENTS,
AMID VARYING CIRCUMSTANCES.

ST. NIHAL SINGH.

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I thank the friends who have helped me to read the proofs of this book, especially Walter F. Westbrook, Esq., and Miss Agnes Edith Metcalfe.

The portraits not directly obtained by me from the Indian Rulers, or locally secured by my publishers, have been lent me by friends, to all of whom I here express my gratitude. N. C. Sen, Esq., Thakur Jessraj Singhji Seesodia, and Sardar Basheshar Singh have been especially helpful to me in this respect.

In some cases the use of the photographs thus placed at my disposal has been made possible by those who took them kindly according me permission to reproduce them. In this connection I particularly wish to thank Messrs. C. Vandyk, Ltd., H. and W. Abdey, Mme. Lallie Charles, Mrs. E. R. Mullins, and Mr. A. P. Monger.

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World's Work. However, in conformity with my invariable practice, I have not, to any extent, reproduced in this volume matter as it appeared in the periodical press.

In mentioning the names of individuals here or elsewhere in this book, I have not sought to make any of them stand sponsor for the opinions expressed by me, much less bear the blame for any inaccuracies that, in spite of all my care, may have crept into the work.

No official character whatsoever attaches to this volume. No Government has asked me to prepare it, or has subsidized it.

I hold a brief for none of the Indian Rulers of whom I have written. I have no interest in elevating one at the expense of another.

ST. NIHAL SINGH.

*46, Overhill Road, East Dulwich,
London, S.E., England,
March, 1916.*

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A GENERAL SURVEY.

FEW persons realize that India is a complex political entity, that it is not all British, that it is partly under European and partly under Asiatic rule.

Of the three Western nations—the British, French, and Portuguese—who possess portions of India, the latter two hold insignificant areas. The country is really divided between the British and the Rajas—the generic term which I apply to Indians exercising functions of sovereignty, who are variously called Rajas, Maharajas, Raos, Maharaos, Thakores (Thakurs), Nawabs, etc.

India of the Rajas.

The Indian Rulers, I estimate, possess, between them, over 850,000 square miles of territory. This area is slightly more than seven times that of the United Kingdom of Great Britain and Ireland; or nearly one-third that of the United States of America; or more than two-thirds that of British India.

India of the Rajas does not form a compact block of territory. It consists of many tracts of land, some large, others small, separated from one another by portions of British India.

The subjects of the Rajas, I calculate, number, in the aggregate, over 78,000,000 persons—a

population which is about one and two-thirds that of the United Kingdom; or more than four-fifths that of the United States of America; or a little less than one-third that of British India.

Speaking in general terms, British-Indian laws do not prevail in this area, and the people are not under the jurisdiction of the British-Indian Courts of Judicature.

Over 700 Rajas, according to my estimate, possess varying portions of this territory and population.

I give, in Part II., the name and location of every unit comprised in India of the Rajas, whose separate existence is recognized by the British. I supply, in the same part, the principal details concerning the large Territories. Some of them exceed in area the small countries of Europe, and a few of the States of the American Union, and are populous and rich in resources.

Wide Variations.

The area of an individual State ranges from 84,000 square miles to one square mile.

The number of subjects in a Territory varies from 13,000,000 to 250.

The largest revenue yielded by a State is Rs. 45,000,000 (£3,000,000).¹ The lowest annual income is Rs. 45 (£3).

The powers of administration of the Rajas vary greatly. Some exercise full, or almost full, "internal sovereignty"—*i.e.*, they can manage all or

1. Throughout this book, except where expressly stated otherwise, Rs. 15 are taken to be equal to £1—the standard of exchange established by the Government of India.

FIRST AMONG INDIAN RULERS IN RESPECT OF REVENUE
AND NUMBER OF SUBJECTS.



Photo by Bourne & Shepherd.

HIS HIGHNESS THE NIZAM OF HYDERABAD.

nearly all affairs within their States,² and control the life and death of their subjects. The authority of others is restricted by the British, chiefly in respect of jurisdiction over cases of serious crime.

Privileged Persons.

Whatever may be the number of square miles and subjects they rule, and whatever limitations may be imposed upon their sovereignty, the Indian Rulers are privileged persons. None of them may, as a rule, be sued in a British Indian Court without the consent of the Government of India, and if consent is given, he may be sued in the name of an agent, or in any other name. No Indian Ruler may be arrested under the Indian Code of Civil Procedure, nor may a decree be executed against any property he may possess in British India except with the consent of the Indian Government.

In 1911 a court in London accepted the plea of privilege put forward on behalf of one of the Rajas in a civil suit, and refused to proceed with a case against him. A similar decision might be expected in the case of any of the principal Indian Rulers against whom civil proceedings might be instituted in the United Kingdom.

Whether they are of great, or of small importance, the Indian Rulers are superior to territorial magnates. The former possess powers of adminis-

2. As a mark of respect for the Rajas, I have purposely begun the words "Ruler," "State," "Territory," "Dominion," "Government," "Administration," etc., with a capital letter.

The Territories of many of the Rajas are technically designated as Estates, Chiefships, Petty Chiefships, Thakorates (Thakurates), Jagirs, etc.

tration according to their treaties, or undertakings with the British, while the latter merely derive revenue from lands situated in British India, or some Raja's State.

Courtesy Titles.

Confusion arises from the fact that some of the landed gentry are entitled, by heredity or as a mark of personal distinction, to bear such titles as Raja, Maharaja, Thakore, Nawab, etc. These are courtesy titles, and do not carry ruling powers with them.

To distinguish the Indian Rulers from the territorial magnates, some call the former "Sovereign Chiefs," "Ruling Princes," etc. I prefer "Indian Ruler" to these phrases, and employ it throughout this work.

In some cases the courtesy titles have been retained by families which have lost ruling powers. In years gone by the British have shown their magnanimity by restoring sovereignty to some of these Houses. In time to come, it is to be hoped, the claims of others will be recognized, and the important Zemindars and Talukdars will become Maharajas and Nawabs in fact as well as in name.

This volume will refer only incidentally to the Indians who are Rajas by courtesy, and will not deal, to any extent, with those whose powers of administration are much restricted. It will concern itself almost altogether with those whose authority within their Dominions and over their subjects is full, or almost full.

Indians Who Really Rule.

That these Rulers do not have "external

sovereignty"—that is to say, they cannot have any official dealings with one another, or with any Power other than the British—does not materially affect their competence to administer their Territories. They impose and collect taxes. They meet the expenditure incurred by them to maintain their civil administration, military establishments, and households. They protect life and property, administer justice, hang, imprison, or pardon criminals, and reclaim delinquents. They enact and codify laws. They guard the health of their subjects, put down epidemics, and improve sanitation. They diffuse knowledge. They foster agriculture, industry, art, trade, and commerce, and fight famine and scarcity. They build and repair public works—roads, bridges, railways, telephones, irrigation canals, tanks, executive and judicial offices, and educational, medical, and other institutions. They check social and religious abuses. They promote representative institutions.

British Interference.

The privileges of internal sovereignty, which these Indian Rulers do not possess, but which are exercised in their States by the British, for the most part pertain to military affairs, means of communication, Government monopolies, and the like. Imperial or Federal necessity, rather than arbitrariness on the part of the British, is responsible for these cessions. They do not impair the Rajas' powers of administration.

In normal circumstances, the British are pledged by treaty or understanding not to interfere with the administration by the Indian Rulers.

Yet if the world thinks at all of the Rajas it does not consider that many of them are progressive Rulers of large and populous States, but conjures up in connection with them visions of riotous revelry and savage splendour. They are described as wearing robes of rich brocades and priceless jewellery, employing large retinues of pages and maids, whiling away their time with many wives and countless concubines, and seeking amusement in elephant fights and other barbaric sports. Or they are depicted as tyrants, plundering the people who have the misfortune to be their subjects, and ordering criminals to be trampled under the feet of mad elephants.

What a distorted impression!

There might have been some excuse for entertaining such erroneous notions in days gone by, when the East and the West were isolated. But in this age of quick communication mistakes of this kind are as unpardonable as they are deplorable. Such misconceptions should not exist in the British Empire, with which the Rajas are most intimately connected.

Austerity in Palaces.

Never in Indian history has such a characterization fitted all the Rajas. From the earliest dawn of civilization down to our day, each generation has seen Indian Rulers possessed of great administrative ability, intellectual vigour, moral force, and ambition to work for the welfare of their subjects. Many of them indulged in splendour to keep up the kingly traditions cherished both in the East and in the West, to satisfy the cravings of their pomp-loving people rather than to gratify their own desires. Some of them resisted even this temptation, led a life of

spartan simplicity, and conducted themselves with puritanical propriety.

Now, more than at any other time, the popular impressions regarding the Rajas need to be corrected. Each year more and more of them are turning from sumptuousness and revelry. They are showing an ever-increasing inclination to attend to their functions of sovereignty, and to endeavour to advance, materially, intellectually, and morally, the people entrusted by Providence to their care. Broadly speaking, the Rajas, intent upon business and filled with beneficent ambitions, possess the energy to initiate and carry out bold reforms.

Some of them are making strenuous efforts to transform patriarchal administrations into representative governments. They are attempting to do this by engrafting the democratic institutions of the West on those of indigenous growth, and not merely by adopting Occidental systems.

Economic Progress.

Several are building irrigation works to insure agriculture (which at present is practically the sole industry of the people) against the vagaries of the god of rain; and are seeking to improve farming by inducing the cultivators to adopt scientific methods and up-to-date implements, instead of continuing to employ the inefficient ways and tools which have known no improvement for centuries.

A number of Rajas are trying to revolutionize economic conditions by relieving undue pressure upon agriculture, and by persuading their subjects to engage in mining, manufacturing, and commercial pursuits. In order to do this they are abolishing

customs and transit duties, undertaking geological and economic surveys, providing liberal State subsidies to enable enterprising men to start factories and mills, arranging for the free circulation of money, and cheap credit, and furnishing diverse other stimuli to material advancement.

Spreading Knowledge.

Many are distinguishing themselves by spreading knowledge. In order to remove illiteracy, some have made elementary instruction free. Several are affording great facilities for the training of the educationally backward classes, women, Musalmans, low castes, and the so-called "untouchables" (pariahs).

Some Rajas are enacting legislation to correct social abuses, such as marriage before maturity; and are exerting their personal influence to bring about the abolition of sex-segregation, caste restrictions, and intolerance.

A few are showing great moral courage in regulating temples, shrines, and charities, and creating a pure, spiritual atmosphere about them.

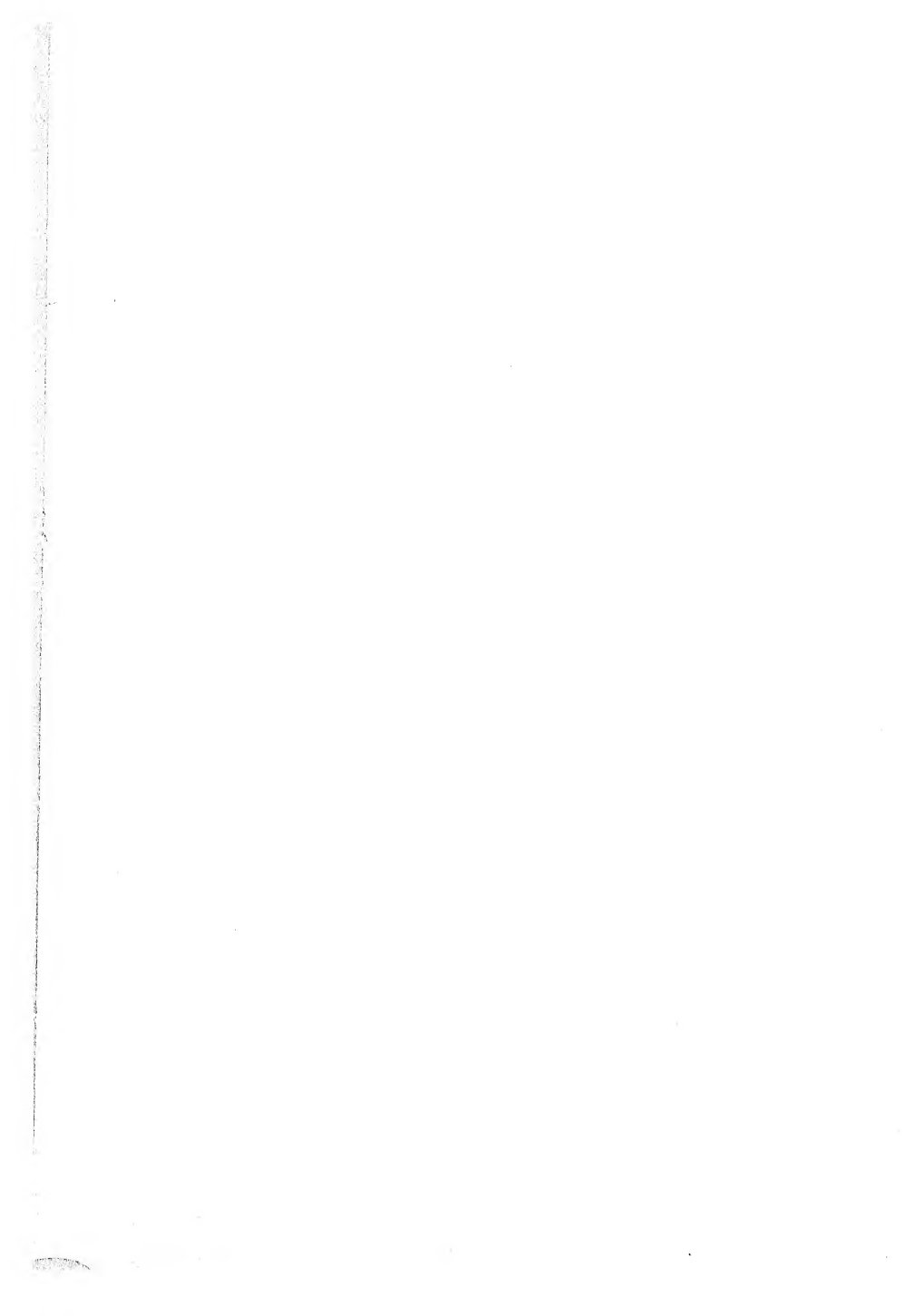
Building Public Works.

Nearly all of them are building public works, extending and bettering means of communication, improving sanitary conditions in towns, villages, and private dwellings, affording more and better medical relief; making adequate arrangements for the protection of life and property, and providing efficient means for equitably, cheaply, and speedily settling disputes, and for dealing with crime.

A FIRM BELIEVER IN THE POWER OF EDUCATION TO UPLIFT THE
PEOPLE, HIS HIGHNESS HAS MADE PRIMARY INSTRUCTION FREE
AND COMPULSORY.



Photo by Bourne & Shepherd.



Many of the progressive Rajas have enlightened consorts who take keen interest in the advancement of the State, and especially in the welfare of women. Several Ranis no longer observe *purdah*, and have travelled extensively in foreign lands. Some of them have made a deep study of human conditions, and seriously devote themselves to promoting reforms.

Culture and Intrepidity.

A few Ranis are as famous for their prowess as huntresses as they are renowned for their culture. The intrepidity shown by the Maharanis of Baroda and Bhavnagar in tiger-hunting is as much admired as the fearlessness of hunters like the Maharaja-Regent of Marwar or Jodhpur (H.H. Maharaja Sir Partab Singh), who consider it a point of honour to kill lions only with a sword.

Many of the Ranis and Begums who continue to observe the conventions prescribing seclusion are highly educated, and active in philanthropic work. Ill-informed foreigners have been even more unjust to the consorts of the Rajas than to the Rulers themselves. In ancient and mediæval times the Indian Queens played an important part in the affairs of the country, as administrators, warriors, and *littérateurs*, poets, scientists, and philanthropists. The Ranis of our day are the worthy descendants of these distinguished Personages.

Changes for the Worse.

From what has been said it must not be concluded that the moral and material conditions in all Indian States have actually become perfect. Broadly speaking, the subjects of the Rajas are ultra-

conservative and most unwilling to give up their old habits of life and cultivate new ones, no matter how advantageous the reform may be. The transition, therefore, is painfully slow. However, conditions are altering everywhere in India of the Rajas.

It would be idle to suppose that the changes, in all cases, have been for the better. On the contrary, in several important respects, the innovations have not been productive of wholesome results. To give a few examples:—

New ideas have been undermining the reverence that the youth of the land entertained for old age, and destroying their faith in the religions of their fathers. In most cases, modern ideals have not been substituted for those that have been shattered.

A wrong conception of Occidental civilization has been leading many young men to take to drink and other vices.

Modern industrialism has been producing a disastrous effect upon the manufacture of objects of art, and upon handicrafts in general.

This list could be considerably enlarged, but, as it is, it sufficiently illustrates my point.

Where the Blame lies.

Most of the mischief that is being wrought may be traced to the *penchant* of the young people indiscriminately to discard wholesome and valuable components of Indian civilization, in favour of cheap and nasty nostrums, simply because they are deemed to be modern.

Some of the abuses are due to mere errors in judgment. Few Indians comprehend Western

institutions, or keep themselves informed in regard to the various reforms that are being initiated in Europe and America, or take the trouble to adapt Western importations to Indian requirements.

Evils not Permanent.

The evils to which I have referred are of a transitory nature. Of late years they have attracted a good deal of attention, and much effort is being made to correct them. In course of time, they are bound to disappear, and undue importance should not be attached to them.

In any case, the Rajas, except in isolated instances, are not to blame for these unwelcome aspects of the transitional period. To the credit of many of them, it must be said that they have taken great pains to remodel Occidental institutions to suit the peculiar requirements of their subjects before introducing them in their States.

Not to know of the experiments that the Rajas are making in uplifting humanity, in some instances establishing their own precedents rather than following the lines laid down by other administrators, is to miss much that is of engrossing interest and of vital importance to the progress of our race. The moral and material problems that are puzzling them are not precisely the same as those that are perplexing the reformers of other nations. This invests the process of evolution through which the subjects of the Indian Rulers are passing with special significance.

Political Diversity.

The relationship of the Rajas with the British,

in itself, is of great interest. The two are poles apart in temperament, outlook, and institutions. Yet they live and rule in closer propinquity than any other two sets of administrators in any part of the world.

Problems of Propinquity.

The way in which the States governed by Rajas are interlaced with British India gives rise to an unending series of complexities, which ought to claim the attention of all who are engaged in the study of governmental, Imperial, and inter-racial issues. Almost every question known to international law and ethics is liable to arise from this propinquity, supplying food for thought, anxiety, wonderment, humour, and gossip.

This juxtaposition of India of the British and India of the Rajas raises, for the Indian Rulers, the problems of maintaining their prestige, powers, and privileges, and preserving their States in their integrity. At the same time it forces the British to consider how to uphold their authority against a possible combination of Rajas who might become ill-disposed towards them—fortunately, an unlikely contingency, as proved by the European War of 1914-15. The British are also impelled by necessity to ponder how they may keep the means of communication, trade, commerce, and justice from suffering, because all India is not under one administration.

To avoid clashing, there must be a definite understanding between the two sets of Rulers. The exigencies of the modern civilization which is being introduced all over India make constant readjustment

of such arrangements an imperative necessity. With the best of goodwill, contention is bound to arise in matters relating to communication, travel, customs, excise, the extradition of criminals, the policing of the frontiers, the delimitation of boundaries, the military strength of the Rajas, their relations with one another, their connection with the outside world, and their spirit and attitude towards the British.

The questions thus arising are complicated by the fact that no board of arbitrators composed of both elements at present exists to settle them. As matters stand, the British alone sit in judgment over disputes to which they themselves form a party while one or more Rajas constitute the other.

Peaceful Neighbours.

But in spite of all these elements of friction, the Indian and British Rulers live amicably together. Considering the circumstances, squabbles between them are infrequent; and, as a rule, they do not degenerate into political scandals. A spirit of compromise regulates their relations, and generous impulses on both sides make settlements possible.

If the world but knew, it would unstintingly praise the statesmanship employed in India in the adjustment of inter-governmental affairs. The Indians and the Britons engaged in this work are diplomats of the highest order. Many of them would be an acquisition to any Embassy.

However, I am firmly convinced that this diplomacy, excellent as it is, is only partly responsible for the concord which exists between the Rajas and the British. It appears to me that the goodwill that they

cherish for each other is based upon the fact that each is convinced that the other is serving an important purpose in the scheme of Indian evolution. In the Dominions of the Rajas, Indians are initiating and carrying on important political, social, and economic experiments, while in British India Britons are exerting themselves to the same end. In this manner the genius of both finds full scope. They can compare notes, and each can benefit from the efforts and successes, and even gain experience from the failures, of the other.

Community of Interest.

During recent years the British Government has invited the Rajas to help to quell sedition in the land—and the Rajas have responded with enthusiasm.

On the other hand, in years gone by, and now, the British have placed the services of their employés at the disposal of the Indian Rulers. They have taken upon themselves the responsibility of educating Rajas who are minors, and managing their affairs until they attain their majority—making improvements of lasting character whenever opportunity offered itself.

Empire's Bulwarks.

Speaking from a purely military point of view, the Rajas form a strong bulwark of the British Empire. They permanently maintain a large and costly army consisting of some 230,000 officers and men. Over 22,000 of these soldiers are known as the Imperial Service Troops. The name expresses the purpose

for which they are primarily kept—to fight for Britain, in or out of the Peninsula, as the need may arise.

In every crisis that the British have had to face for many decades, the Indian Rulers have given signal proof of their devotion to the Person of the King-Emperor, and to the interests of the Empire. Whenever danger has threatened Great Britain, they have readily and enthusiastically rushed forward to help their Suzerain with men and money. In each instance they have done much more than they were required to do by the letter of their treaties.

The campaigns in which the British engaged during the last quarter of the nineteenth and the first fifteen years of the twentieth century furnished splendid proofs of the attachment of the Rajas to the British Sovereign. Indian Rulers placed their military and financial resources at the disposal of the British Crown, and some personally fought.

The Tirah Campaign.

1. The Tirah Campaign of 1897 brought to the front:

The late Maharaja of Patiala;

The late Maharaja of Cooch Behar (His Highness Sir Nripendra Narayan Bhup, G.C.I.E.); and

The Maharaja-Regent of Marwar or Jodhpur (His Highness Maharaja Sir Partab Singh, who had accompanied the Kabul mission of 1878).

Maharaja Partab Singh did not come unscathed out of this Campaign. One night, while he was asleep in his tent, a sniper shot at him and put a bullet through his hand. The Maharaja

did not awake anyone, but quietly rose from his bed, wrapped a handkerchief about his bleeding hand, and went back to bed. He paid no further attention to it until he was threatened with blood-poisoning and the loss of his hand on account of lack of care. Then he consulted the surgeon, and the whole story came out.

Another anecdote may be related to show the Maharaja's wonderful self-control and fortitude. While in London on the occasion of Queen Victoria's Jubilee, His Highness sprained his ankle while dismounting from his horse. Knowing that if he were to take off his riding boots it would be impossible for him to put them on again, and determined to ride in the grand procession the following day, he kept them on for thirty-six hours, and all that time did nothing to relieve the pain. After he returned from the function next day, the surgeon had to cut away his boot in strips in order to remove it from his swollen foot.

Boxer Rebellion.

2. Similarly, the Boxer Rebellion in China, in 1900-01, took the following Maharajas to the Dragon Empire to fight:

The Maharaja-Sindhia of Gwalior;
The Maharaja of Bikaner; and
The Maharaja-Regent of Jodhpur.

Several members of Indian Ruling Families accompanied these Maharajas to China.

Indomitable Spirit.

An interesting story has been related to me explaining the presence of these Maharajas in person in

this Campaign—the first time Indian Rulers had been permitted, by the British-Indian Authorities, to take part in fighting Britain's battles outside the Peninsula.

As soon as Maharaja Sir Partab Singh learned that an Expeditionary Force was to be sent out from India, he determined to accompany it to the field of action. He approached Lord Curzon, who was the Viceroy at that time, and begged to be allowed to go to the front. His Excellency explained to the Rajput warrior how impossible it was to grant his request, protesting that his life was too precious to be put in jeopardy in this way.

"Sir Partab," as he is familiarly called by his European friends, then took recourse to the time-honoured Indian method of going on strike. He declared that he would sit on the doorstep of the Viceregal Lodge at Simla, and would not move from the spot, nor eat nor drink, unless he was given his own way in this matter.

Lord Curzon gazed into the Maharaja's eyes and read there the hopelessness of expecting to hold him back. He graciously but reluctantly gave in.

Without stopping to go to his residence to bid farewell to his loved ones or prepare for the journey, His Highness thrust his purse into the hands of a friend, and bade him look after the needs of his family. He then jumped into the mail coach (*tonga*), which was about to start off, and hurried down the mountain side to the plains.

The War of 1914-15.

3. The European War, which originated in 1914, brought to the various theatres of war to help

the British to conquer the enemies of the Empire a number of Rajas. Among them were:

The Maharaja of Bikaner;
The Maharaja of Jodhpur;
The Mahara-Regent of Jodhpur;
The Maharaja of Idar;
The Maharaja-Dhiraj of Kishengarh;
The Jam of Navanagar or Jamnagar;
The Rana of Barwani;
The Raja of Rutlam;
The Raja of Bariya;
The Thakore Sahib of Rajkot;
The Nawab of Sachin;
The Raj Sahib of Vankaner;
The Raja of Akalkot;
The Chief of Jamkhandi;
The Nawab of Savanur; and
The Nawab of Loharu.

Besides these Rajas, several members of Indian Ruling Families took part in the fighting. Among them may be named:

Nawab Afsur-ul-Mulk, K.C.I.E., of Hyderabad;
Rana Jodha Jang Bahadur of Nepal;
* Maharaj-Kumar Lieutenant Hitendra Narayan
of Cooch Behar;
Maharaj-Kumar Amarjit Singh of Kapurthala;
Raj-Kumar Lieutenant Hira Singh, of Panna;
and
Mirzada Ghulam Ali Khan Talpur, of Khairpur.

The Maharaja of Gwalior, the Maharaja of Patiala and the Heir-Apparent of Bhopal were compelled by illness to abandon the intention of proceeding to the field.

Those who, for one reason or another, could not personally engage in active service, placed their forces at the disposal of the King-Emperor and contributed large sums of money to be used in carrying on the war, or offered both. To mention only two instances:

The Nizam of Hyderabad gave Rs. 6,000,000 (£400,000).

The Maharaja of Mysore gave Rs. 5,000,000 (£333,333).

Stay-at-home Britons ascribed the warmth of feeling evinced by the Rajas to the gravity of the situation in which the Empire was placed by Austro-German aggression. This may have influenced some of the Indian Rulers. But the majority of them showed their enthusiastic desire to help the British, in an unprecedented manner, principally because the Imperial³ visit to India and the Coronation Durbar of 1911, presided over by their Imperial Majesties King-Emperor George V. and Queen-Empress Mary, had made the tie between the Rajas and the British Crown tangible, whereas, theretofore, it had been an abstraction.

Many of the Rajas are the scions of ancient dynasties, a great many of them are personal Rulers, and, therefore, affection and devotion for the Person of the King-Emperor is only to be expected from them. It does not need a stretch of the imagination to realize how the presence of the King-Emperor in India, the courtly manner in which he behaved towards the Rajas, and the kind, courteous words which he addressed to them have deepened their fidelity.

3. I use the word designedly—in preference to the usual “Royal.”

Some of the effect of the Imperial services performed from time to time by the Rajas has been lost upon the British public, which has been taught to look upon Indian Rulers as "Protected Princes." This phrase takes no account of the fact that some of the Rajas are allied with the British on the basis of "mutual defence," and that the principal among them contribute their quota towards the preservation of the peace of the Indian Empire. The Armies of the Rajas are not numerically inferior to those maintained in British India, and the fighting efficiency of at least some of their troops is admitted by friend and foe alike to be very high.

The British Policy.

The great asset that the British Empire possesses in the Rajas has been appreciated by British statesmen since the beginning of Indo-British relations. But some have failed to be influenced by such considerations, and have dealt with the Indian Rulers in an illiberal manner, causing friction between the Rajas and their Government.

However, the fundamental British policy, as laid down in 1858 by Her Majesty the late Queen Victoria, at the time she assumed the direct administration of British India, is to respect the rights of the Rajas, as is evident from the following passage:—

"We hereby announce to the Native Princes of India that . . .

"We desire no extension of Our present territorial Possessions; and while We will permit no aggression upon Our Dominions or Our Rights, to be attempted with impunity, We

IN RESTORING MYSORE TO THE FAMILY OF HIS HIGHNESS, THE
BRITISH HAVE GIVEN A SIGNIFICANT PROOF OF THEIR LIBERALITY
TOWARDS THE HOUSES OF THE RAJAS.



shall sanction no encroachment on those of others. We shall respect the Rights, Dignity, and Honour of Native Princes as Our Own;

.....²²⁴

Two Outstanding Events.

Since this ideal was enunciated, two most significant proofs have been given of British liberality towards the Houses of the Rajas.

One of them was in 1881, when the late Marquess of Ripon, Viceroy and Governor-General of India from 1880 to 1884, restored Mysore to its old Hindu dynasty, that of the present Maharaja.

The second instance took place in 1911, when the Family Domains of the Rajas of Benares were given the status of a State, and ruling powers were conferred upon the Maharaja of Benares.

These outstanding events are an index to the general trend of British policy towards Indian Rulers. As the years go by, the authorities of British India are progressively reposing more trust in the Rajas, and interfering less with their sphere of action.

The Rajas' Attitude.

The Indian Rulers, on their part, show a disposition keenly to appreciate their alliance with the King-Emperor. The sentimental value of belonging to an Empire upon which the sun never sets appeals to their imagination. They realize, moreover, that the peace that prevails in British India, and the advance-

4. White Paper No. 324, East India (Proclamations), issued in 1908, p. 2.

ment that is taking place there, has an important bearing upon their States. In case of necessity they can obtain the loan of the services of British-Indian officials to carry out reforms, or draw upon the armies of British India to quell disorder in their Territories.

The increasing appreciation of the British by the Rajas, and *vice versa*, is lessening the tendency to quarrel over petty points. It is stimulating the desire to co-operate in solving problems, and to push forward movements for the commonweal of the people residing in the Peninsula and the rest of the British Empire.

PART I.

THE RAJAS.

THE KING'S INDIAN ALLIES.

CHAPTER I.

A PAGEANT OF POTENTATES.

HINDOSTAN'S racial and political history is summed up in the Rajas. They are, in themselves, an epitome of the various religions and civilizations which originated in India, or were imported into it.

Races Represented.

The Dravidians, whom one associates with India's most remote past, still live and rule through the numerous Bhil and Gond Rajas, whose Territories are spread over the Province of Bihar and Orissa, Central India, the Central Provinces, and the Bombay Presidency.

The worship of natural phenomena, which distinguished this race thousands of years ago, is practised by their descendants of our day.

The Aryans, who, ages ago, overpowered the Dravidians, continue to dominate portions of India through a large number of Indian Rulers. Chief among them are the Rajput and Jat Rajas.

States under Rajputs are distributed all over India. Mysore, second in point of population and revenue, and Kashmir, the largest in area among the Indian Territories, are both ruled by Rajputs. Most of Rajputana and parts of Central India—not to speak of other groups of States—are held by them.

Jats rule Bharatpur and Dholpur in Rajputana, and several States in the Punjab, the largest of which is Patiala.

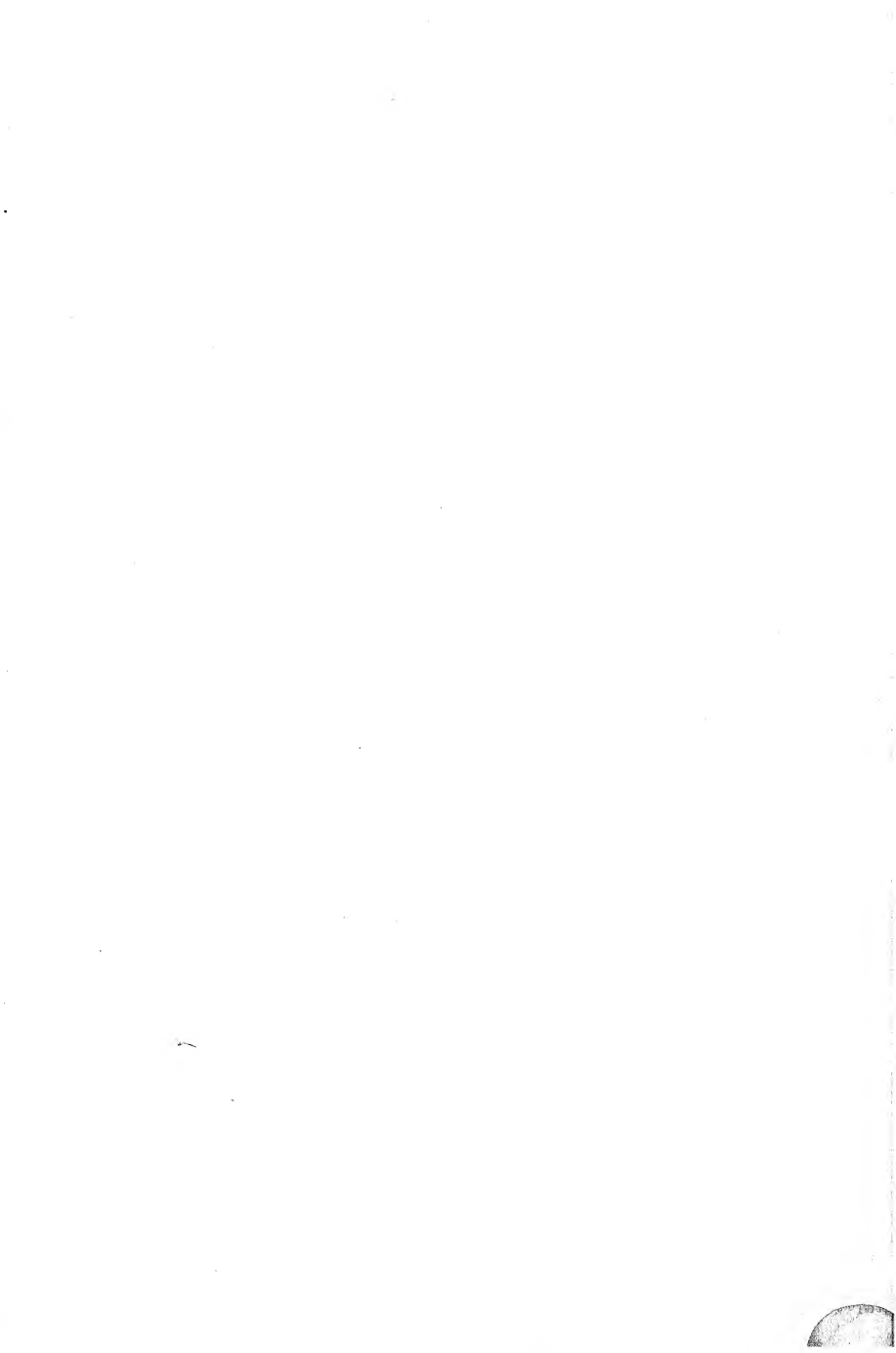
The Aryan Rajas of to-day worship the same gods and goddesses to which their ancestors made obeisance. They cherish the pride of race and caste, as did their forbears, who carved out States with their sharp swords. Their clansmen are just as much attached to the profession of arms, and would follow their Rajas to the battlefield just as readily as their progenitors who vanquished the Dravidians and established Aryan dominance in India.

Religious Elements.

The various races of Musalmans which, beginning with the 8th century, poured, from time to time, into India from its north-west corner, and swept away much of the Aryan or Hindu Empire, wield power through the Muslim Rulers, who have States in different parts of India, and who keep up the kingly traditions of their Arabian, Persian, and Turkish ancestors.

Even the Abyssinian element which some of these invaders introduced into the country is represented in the Families in power over Janjira and Sachin, both situated in the Bombay Presidency.

The Musalman Rulers of this generation are as



DESCENDED FROM SHIVAJI, THE FOUNDER OF THE
MARATHA EMPIRE.



true to their faith as were the valiant knights whom Islam impelled from the deserts of Western Asia.

The only Raja who has been converted to Christianity is the Seim of Nongkhlaio, a petty State in Assam.

The two important religions of Buddhism and Sikhism evolved in Hindostan, the former in the sixth century B.C., and the latter in the fifteenth, sixteenth, and seventeenth centuries, are also represented in India's pageant of potentates.

Among the Buddhist Rulers may be mentioned those who have States in Burma and the Maharajas of Bhutan and Sikkim.

The Sikh Rajas exercise sovereignty over more than 9,000 square miles of the Punjab.

Political Convulsions.

Apart from the re-shaping of the map of India by the arrival of warlike races of immigrants through the passes of north-western India, and the rise of Buddhism and Sikhism, a turn of the wheel of fortune brought into being Rajas of another race, who continue to rule to this day. This movement was due to the genius of Shivaji (1627-1680), who organized the Marathas of Southern India into a nation, and imbued them with a martial spirit. These people plucked gorgeous feathers from the tail of the Moghul peacock. The Maharajas of Baroda, Gwalior, Indore, and Kolhapur are some of the Marathas¹ who rule States.

Another political convulsion which exerted a

1. I deal at some length with races, religions, and castes in Part II.

profound influence upon India was the struggle between the Portuguese, Dutch, French, and British, chiefly between the latter two, which embroiled many Indian Rulers as supporters of one faction or the other. It finally resulted in the British overpowering all their European rivals. Before the middle of the nineteenth century their supremacy was established over the whole country.

Final Results.

During the critical days of the Sepoy Mutiny of 1857, many Rajas rendered important service to Britain in helping to subdue the insurrection. Much redistribution of land took place soon after the revolt had been put down. Some families ceased to exercise sovereignty. Several States were considerably enlarged.

The Rajas who remained in power at the close of the Sepoy Mutiny had fear of aggression removed from them. This was a boon to all, for, left in peace, they could devote themselves to advancing the interests of their subjects, which had suffered much during the preceding generations of internecine quarrelling. The removal of the menace of external attack was especially welcome to those Rulers (for instance, the Rajas of Rajputana), whose existence had been endangered by powerful military forces led by the Marathas and others.

The powers and privileges of those whose rule was perpetuated were defined. Assurances were given to them that so long as they were not faithless to the British, they would not be deprived of any of their rights, and that so long as they were not guilty

of gross and continued misrule, their administration would not be interfered with. A large number of them were given undertakings—or *sanads*, also spelled *sunmuds*, to use the term technically employed by the British in this connection—that in the case of failure of natural issue, a collateral adopted into the Ruling Dynasty would be recognized as heir, and thus the State would be saved from lapsing to the British Crown.

Historical Importance.

This rapid survey of Indian history clearly shows that only a few Indian Rulers belong to Dynasties which can trace unbroken descent from time immemorial. They belong to clans which survived the general decay of the Hindu Empire, and successfully withstood the Muslim onslaught. The Maharana of Mewar (Udaipur) in Rajputana, who, like the Emperor of Japan, claims to be descended from the Sun, is, I believe, the representative of the Dynasty which has been in power the longest of all.

Several Rajas, most of them ruling in the southern part of the Peninsula, come next in historical sequence. Their Houses, practically all Hindu, came into power in the early centuries.

Most of the States, however, were founded during the seventeenth and eighteenth centuries, when the Moghul power was waning, and the Emperors of Delhi were too weak to keep the military clans from annexing territories. They are scattered all over India. Their Rulers are Musalmans, Hindus (Marathas, Rajputs, and others), and Sikhs.

Some Rajas rule over people from whom they

differ widely, from an ethnical point of view, and some of them do not profess the faith to which the majority of their subjects adhere. For instance, the Nizam of Hyderabad is of Turkoman descent, while his subjects are mostly Dravidians. Although His Highness is a Musalman, the majority of his subjects are Hindus. On the contrary, the Maharaja of Jammu and Kashmir is a Rajput (Dogra) Hindu, while most of his subjects are Muslims.

The Rajas do not generally permit racial and religious prejudices to influence them in appointing officials. For years the Maharaja of Jaipur, who is an orthodox Hindu, employed a Musalman as his Prime Minister.

Matriarchies.

Matriarchy prevails in two States in Southern India—Travancore and Cochin. In accordance with the *Marumakkatayam* law, the crown passes, not to the Raja's, but to his sister's son. If the Ruler has no sister, or if none of his sisters has given birth to a boy, he must adopt a girl relation, and her son will be the heir to the throne. Even if the Raja has a male child, and he has no sister, or if his sister or sisters are without a son, his own child cannot succeed him. The crown, in all circumstances, must descend through the female line.

In Travancore, the consort of the Maharaja is not known as the Rani, but is called the *Amachi*. There are, however, two Ranis—who are the Ruler's nieces by adoption. The elder of the two is known as the "Senior Rani." If the "Junior Rani" should happen to give birth to a boy before the "Senior," her son will become the heir-apparent.

Bhopal, in Central India, is under a woman² Ruler—the only member of her sex ruling in her own right and name in the Muslim world. Her Highness Nawab Sultan Jahan Begum, G.C.S.I., G.C.I.E., C.I., is third in the line of Begums. Previous to her accession in 1901, her mother, Nawab Shah Jahan Begum, G.C.S.I., C.I.,³ was at the head of the State, having succeeded her mother, Nawab Sikandar Begum, G.C.S.I., when she died in 1869.

Women Rulers.

Nawab Shah Jahan Begum reigned twice during her lifetime. In 1844 she succeeded Nawab Jahan-gir Muhammad Khan, who had married her mother, Nawab Sikander Begum, in 1837. At first a male relative was appointed to act as Regent for the little girl, but in 1847 his position became so difficult that he resigned, and Nawab Sikandar Begum took his place. She proceeded to wield the sceptre as if it were her own by right, and finally, in 1860, actually became the Ruler, her daughter abdicating in her favour. On the death of Nawab Sikandar Begum, Nawab Shah Jahan Begum again ascended the throne, and kept the reins of State in her own hands until 1901.

Previous to the rule of these three Bhopal Queens, two other women had wielded great power in the State. One of them was Nawab Kudsia Begum, mother of Nawab Sikandar Begum, who for

2. Daphlapur, in Bombay, is also under a woman Ruler ; but it is a small State, and really forms a part of Jath, to which it will lapse on the demise of the Rani Bai Saheb (Sahiba) Daphlé.

3. I have avoided the use of Indian titles, as far as possible, to save confusion to the general reader.

many years practically controlled affairs, acting as Regent. The other was Mamullah Begum, the widow of one of the earlier Rulers, who died at the age of eighty, after dominating the State for fifty years.

The Male Heir.

The chain of woman Rulers of Bhopal is destined to end on the death of the present Begum. Her Highness has no daughter, but has three sons, *Sahibzada*, Colonel⁴ Nawab Muhammad Nasrullah Khan (the Heir-Apparent), *Sahibzada* Obaidullah Khan, and *Sahibzada* Hamidullah Khan. The female succession would have been assured had not her daughter, *Sahibzadi* Bilkis Jahan Begum, died in her twelfth year, in 1887. So highly are sons esteemed in India that the Rulers of Bhopal have for generations been wishing for a male heir. It is said that when Nawab Sikandar Begum heard that her grand-daughter (Nawab Sultan Jahan Begum) had given birth to a daughter (Bilkis Jahan Begum), she expressed her disappointment by saying, "Another girl!" The birth of the present Heir Apparent was hailed with delight.

Devotion to the Veil.

Special interest attaches to the administration of Her Highness Nawab Sultan Jahan Begum, because she rules from behind the curtain (*purdah*). So strictly does she preserve her seclusion that when she appears in public she wears a huge cloak (*burq'a*).

4. Some Indians think that military titles should be placed after "Nawab," "His Highness," etc.

THE ONLY MUSLIM WOMAN WHO RULES IN
HER OWN RIGHT AND NAME.



Photo by Ernest Brooks.

HER HIGHNESS THE NAWAB-BEGUM OF
BHOPAL.

which covers her from head to foot, completely hiding her person. She can see through holes that are provided in the garment, in front of her eyes, but no one can distinguish the outlines of her form. She has travelled thousands of miles in India, Arabia, Egypt, the United Kingdom, and European countries without modifying this practice.

The Begum's attachment to the veil is due to her belief that it was prescribed by the Prophet Muhammad, of whom she is a devout follower. So strict is she regarding seclusion that after her tour in Europe, in 1911, which included a sojourn in Constantinople (where she had an interview with the Sultan, throughout the course of which she remained veiled), she thus spoke of the liberty possessed by European women :

" . . . I do not much care for the liberty that oversteps the limit of propriety. I am sure that our *purdanashin* (those who sit behind the curtain, that is, veiled) ladies . . . have no idea of the extent of the liberty of the women of Europe. . . .

"I have no hesitation in saying that that liberty is utterly unsuited to the conditions of this country, and particularly in the case of Mohammedans. . . . We must act on the precious saying of our Prophet, ' . . . Take only that which is clean.' Mohammedan women should never think of overstepping the limits placed on their liberty.

"The Turkish ladies . . . seem to be just a little inclined towards adopting the ways of European liberty, and this gives rise to a fear in

my heart that these ways may prove full of . . . dangers to them."⁵

Champion of Progress.

To guard against conveying a wrong impression, I must add that though Her Highness the Begum is devoted to the veil, she believes strongly in education for women, and has done much to foster, in and out of her State, schools, colleges, hospitals, and clubs for her sex. A few sentences may be reproduced from the address from which I have already quoted, which show that she attaches great importance to the preparation of woman to bear her share of the national responsibility. She says:

"It is on account of education that Europe is the most progressive continent in the world. . . . Two or three hundred years ago Europe . . . was backward in civilization. The women had no education worth speaking of. But as men progressed they realized the importance of women being educated, and immediately set to work for the attainment of this end.

"Women, too, spared no means to help themselves, the rich helped the poor, and with united efforts they have succeeded in making them-

5. From an address delivered on January 29th, 1912, by Her Highness, to the Bhopal Ladies' Club. The translation from Urdu, the language in which the speech was made, was done at the instance of the Begum. These extracts were used by me in *The Edinburgh Review*, July, 1912, and the *Literary Digest* (New York), July 13th, 1912. I have *very slightly* edited them.

selves the stars of the first magnitude in the firmament of enlightenment and culture. . . .

Female Education.

"You should, therefore, make the education of your sex the chief object of your lives; you should help the poor, but always remember that the best of all things you could do is to help the members of your sex to get a good education. Instead of wasting money on absurd ceremonies, you should give your assistance to girls' schools, to women's clubs, and to the newspapers and magazines that serve the interests of the Indian women.

"Female education is the foundation of all national success and progress."

These extracts reveal the combined effect upon Her Highness's mind of Eastern and Western culture. She cannot approve of feminine liberty as Occidentals conceive it, and raises her voice to warn her Indian sisters against adopting it. But she advocates the diffusion of knowledge, which fosters freedom of all kinds, including that against which she inveighs, as is fully attested by experience in India and other countries.

The East and the West.

The interplay of Eastern and Western influences upon the minds of the Rajas has produced results which would fascinate, and no doubt perplex, any psychologist. Some Indian Rulers have received modern education from European tutors appointed by the British; or at one or the other of the so-called

Chiefs' Colleges,"⁶ conducted by the British at Lahore (the Punjab), Ajmere (Rajputana), Indore (Central India), and Rajkot (Kathiawar); but they have not journeyed to the Occident. Others may or may not have had such educational advantages, but they have spent more or less time in various Occidental countries, and have closely examined institutions and peoples. Others, again, have studied at public schools and Universities in the United Kingdom. Thus, the opportunities for acquiring Western culture have not been the same in the case of the various Rajas. Besides, the degree to which they have been receptive of modern tendencies has varied in almost every instance. Western influences have had to act upon characters into the making of which have gone widely dissimilar social, religious, and racial elements. Consequently a variety of types, with diverse temperaments, ambitions, and habits of life, have been evolved.

Eastern by Choice.

Distinct from the more or less modernized Rulers are those who have been brought up or have spent their lives almost altogether uninfluenced by European tendencies. In some cases force of circumstances is the cause of this isolation. In other instances, the parents of the Rajas have kept them screened from Western influences, or they them-

6. The bulk of the funds for the foundation of these colleges were contributed by the Rajas, and they are maintained principally from contributions directly and indirectly made by them.

Besides those named above, there are institutions which several Rajas conduct to educate their own relatives, and the sons of their nobles.

selves have elected to remain out of the zone of new tendencies. Whatever the reason may have been, many of the Indian Rulers have continued to adhere to the ancient modes of life and administration. Indian culture sufficed for their forefathers and predecessors; and, rightly or wrongly, they consider it good enough for themselves.

CHAPTER II.

TYPES OF INDIAN RULERS.

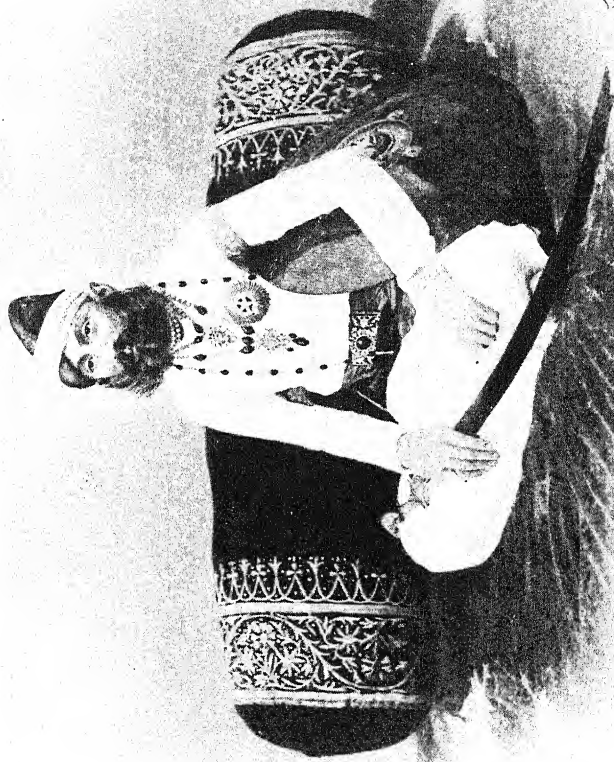
SOME of the Rajas are personal Rulers in fact as well as in name. They hear the complaints and petitions of their subjects, and pass orders for all appointments, promotions, and transfers.

Personal Rulers.

Such a Ruler is the Maharana of Mewar or Udaipur, an important State in Rajputana. His Highness knows the administrative history and fighting record of India as few do. He keeps two secretaries at work constantly. So astute is he that he is liable to stop one of them when reading a passage from a document, and send for the other to come from another part of the Palace and read it over. The former is severely reprimanded if he has misread a single word, for the Ruler possesses a memory whose retentive power evokes the admiration of all who know him. Every day the Maharana sits beside a window (*jharoka*) opening upon a spacious court. At this time anyone can prefer a complaint or request. The decision is made on the spot, if possible.

There are few officials employed by the State

A PERSONAL RULER, HIS HIGHNESS REPRESENTS A DYNASTY WHICH HAS BEEN IN POWER SINCE
TIME IMMEMORIAL, AND IS KNOWN AS "THE SUN OF THE HINDUS."



HIS HIGHNESS THE MAHARANA OF MEWAR (UDAIPUR).



whom His Highness has not seen, or whose work he has not examined. He knows every inch of his Territory, and is familiar with every detail of his administration. No issue is too petty for him to consider. No problem is too tedious for him to solve.

Wide Range of Genius.

Some Rajas, in addition to carrying on the administration of the State, bear the full responsibility of managing their military establishment, in peace and in war. They dispense with Prime Minister and Commander-in-Chief, and themselves perform the duties usually allotted to these functionaries.

The Maharaja-Sindhia of Gwalior may be mentioned as an example of this type. His activity is a standing rebuke to those who associate lethargy and luxury with Eastern potentates. He supervises the administration of a vast State, disdaining to have a Premier at the head of the executive, the chiefs of the various departments being directly responsible to him.

He has mastered the minutest details of government. His trained eye quickly detects errors of omission or commission in the papers that come before him. His superintendence, be it noted, is never perfunctory in character. The patience with which he scrutinizes documents has almost no limit.

His interest in regulating civil affairs appears the more marvellous because of the fact that he is devoted to soldiering. His Highness the Maharaja comes of a Maratha clan whose leader, Madhuji

Sindhia, was at one time the foremost general among his Indian contemporaries, striving hard to dominate the whole of India, and, for a time, almost realizing his ambition. The Maharaja has inherited this military genius.

Constitutional Rajas.

In some States the bureaucratic form of government has practically superseded personal rule. Everything passes through the regular channels, and the Raja interferes with the routine as little as possible.

The Maharaja of Mysore is in the vanguard of Rajas who conduct their administration in this manner. The Government of his State has many departments, which are not enumerated here, as a separate chapter is devoted to the development of this type of administration. The heads of the various bureaus conduct them under the superintendence of a Council composed of three individuals, one of whom is the Premier, who presides over its deliberations. This executive body deals directly with the Maharaja, who is ultimately responsible for the good government of Mysore. The influence of His Highness in the Administration is by no means small. He is ever vigilant. But he employs capable officials, pays them well, and refrains from intervention that may have a deleterious effect upon their initiative and sense of responsibility.

Limiting their own Powers.

The typical Raja of this generation concedes privileges of self-government to his subjects without being compelled to do so by popular agitation. He

organizes representative assemblies, so that in course of time the people may learn to carry on the administration of public affairs, and the Ruler will become a limited monarch.

I may point to the Maharaja of Bikaner as a splendid example of this class of Rajas.

The Bikaner People's Representative Assembly was inaugurated in 1914. It is partly composed of members elected by the people, and partly of officials and others—non-officials, to use an Anglo-Indian phrase—nominated by the Administration. Its functions are to discuss the budget and legislative measures, to submit bills, to move resolutions, and to interpellate the heads of the State Government on matters of public interest.

In announcing the scheme for the constitution of this body, on September 24th, 1912, His Highness delivered a long speech, in the course of which he outlined his political philosophy. I quote a few passages from it in order to give a peep into his psychology, and into the minds of other Rulers who view life from much the same angle as he does. His Highness said :

“The aim and end of all Governments is, and ought to be, the good of the people, and that Government justifies itself best which secures the greatest possible good of the greatest possible number of people entrusted to its care.

“It is my firm conviction that the possibilities of achieving such a result are vastly greater under a system of Government which is carried on in consonance with the wishes and opinions of the people, and, where possible, with the advice and consent of its subjects, or their chosen

representatives. I can say with all sincerity that I have, in the past fourteen years, consulted the leaders of the various communities whenever occasion demanded it, and have not only freely consulted them, but have equally freely welcomed their candid opinions and honest criticisms. And, needless to say, I and the State Administration have paid all due consideration and regard to such opinions and criticisms.

"I can conscientiously say that had the education of the people in general and their public training been higher, I should have gladly welcomed the assistance, in the administration, of a Legislative Assembly or a Legislative Council in the true sense of the word, but I have no desire to do anything which would be unreal, or which would make us the laughing stock of the world.

"I can safely promise for myself that should the time come for it, whether it be in five years, or ten years, or more, when the people have shown themselves fitted for it, I shall be only too pleased to extend the powers and duties that are now proposed to be entrusted to the People's Representative Assembly. All that I aim at at present in sanctioning the scheme is to give my subjects not so much an immediate power or voice in the Administration, as to initiate a system under which they will be trained to become efficient members of a really representative Assembly with, when the time comes, powers considerably enhanced beyond those laid down in the present scheme."¹

1. *The Tribune*, Lahore (the Punjab), October 5, 1912. I may note that many States, among them Mysore and Travancore, have Popular or Representative Assemblies.

In order to form a correct idea of the modern Raja, it is necessary to conceive of Personages who give the widest interpretation to their duties as Rulers—who not only endeavour to provide a stable and progressive administration, but who also try to use legislation and their personal influence to force their people to give up intellectual, social, moral, and religious abuses.

The Maharaja-Gaekwar of Baroda typifies this order of Rulers. He has organized his Government so ably that it runs smoothly whether he is in Baroda or not. He has adjusted taxation on an equitable basis. He has separated the judicial and executive functions, which has freed justice, in the greater part of his state, from the anomaly of an official both accusing a man and sitting in judgment upon him—a practice which still prevails over the rest of India.

Compulsory Education.

His Highness has made primary education free and compulsory in order to fit his subjects to take their rightful place among the enlightened communities of the world. He frequently modifies the law, making the standard of compulsion come near the level of what it is in Western countries.²

Part of his programme is to offer special inducements to persuade those who are backward to take advantage of the facilities that he has provided to give them academic and industrial training.

Among the many measures designed by His Highness to remove social and religious abuses, is an Act making it an offence against the law for parents

2. A scheme of compulsory education has recently been introduced in Mysore. It is in the nature of an experiment, such as was tried in Baroda, many years ago.

to marry their children while infants.³ Another measure legalizes civil marriage. A third validates the marriage of widows. A fourth empowers the State to prevent the misuse of religious and charitable funds.

I may add that the Maharaja of Baroda supplements his legislative measures by exhorting his subjects by means of speeches and writings to carry out reforms of various kinds. He has delivered many thoughtful addresses, and written papers and monographs suggesting how Indians can advance, materially and otherwise.

Respect for Laws.

The modernized Rajas do not place themselves above the law, as many suppose they do.

Never have I been impressed with this trait of the progressive Rulers as I was one evening when I was visiting Gondal (Kathiawar), the capital of His Highness Sir Bhagvatsinghji Sagramji, G.C.I.E., Raj-Kumari Bakuverba was driving a spirited team of tiny Shetland ponies. Beside her sat my wife. The back seat was occupied by His Highness and myself. The shades of evening had deepened as we drove about the town, but none of us took notice of the flight of time. We had not proceeded far when a policeman standing beside a lamp post reminded us that it was time to light our lamps, which we at once did.

That incident impressed me deeply. It was not likely that the constable did not know who was driving the carriage, and who was riding in it—for no one

3. The Mysore Infant Marriage Prevention Regulation was passed in 1894, ten years earlier than this measure was enacted in Baroda.

in the State other than the eldest daughter of His Highness owned and drove Shetland ponies tandem.

Later I made inquiries, and learned that the policeman knew perfectly well who were the occupants of the vehicle. But he told me that his instructions were to make no exceptions whatever in the discharge of his duties, and he was sure that his zeal had pleased, and not annoyed, His Highness.

Spirit of Hospitality.

Incidentally, this event reflected the spirit of hospitality of the Ruler of Gondal. He did not himself sit in the best seat, without thinking of the comfort of his guests.

In citing these examples, emphasis has been laid on one or more characteristics of each Raja. It does not follow, however, that a Ruler could not have been shown in a different light.

Versatility.

For instance, instead of confining my remarks to the personal rule of the Maharana of Udaipur, I might have laid stress upon that independence of character which distinguishes His Highness as the descendant of indomitable Rajput warriors. Or, I might have emphasized his extraordinary courage, of which an instance was recently related to me by one of his clansmen. Some time before he came to the throne a thief was detected stealing valuable animals from his estate. He ran after the robber, and accidentally fell, so seriously injuring his skull that it had later to be trephined. But without paying any attention to his hurt, he jumped up, continued the chase, and recovered the stolen property.

Likewise, instead of writing about the Maharaja of Gwalior in general terms, I might have emphasized the various reforms introduced by him. I might also have noted that His Highness is just as expert at driving railway engines, mending broken-down motor-cars (automobiles), and inventing mechanical devices, as he is at ruling.

Presence of Mind.

I might have brought into special prominence the calmness that the Maharaja displays at times when most persons would lose their presence of mind. Once, when His Highness was hunting, riding through the jungle on the back of an elephant, the howdah suddenly slipped, throwing him to the ground, almost on top of an enraged tiger that had just been wounded by a bullet. Without a moment's hesitation, he sprang to his feet and pursued the tiger, which ran into the dense forest. Late at night, when his courtiers had given up all hope of ever seeing him alive again, he walked into camp, carrying on his shoulder the skin of the beast, which he had followed until he was able to kill it. In 1911, when the Maharaja of Gwalior was taking part in a tent-pegging tournament at Hurlingham (England), he momentarily lost control of his horse, which dashed straight towards a group of spectators. Instantly His Highness jumped out of the saddle, ran beside the runaway steed, and brought it up on its haunches by throwing his full weight on the bridle, just as it was about to leap into the frightened crowd.

Purity of Character.

Similarly, instead of restricting myself to de-

UNEXCELLED IN VIGOUR AND VERSATILITY.



Photo by C. Vandyk, Ltd.

HIS HIGHNESS THE MAHARAJA-SINDHIA OF GWALIOR.

scribing the bureaucratic character of the Government of Mysore, I might have alluded to the purity of character of the Maharaja of that State. Not a breath of slander has ever been directed against his private life. His Highness is devoted to his family, especially to his younger brother—the Yuvaraja—who is his heir.

A Military Genius.

Instead of emphasizing the representative concessions made by the Maharaja of Bikaner, I might have singled him out as a Ruler who keeps all the threads of his civil administration in his own hands, and also commands his own Army. I might have added that he has mastered the tactics of modern warfare as few men, Eastern or Western, have done.

Similarly, I could have referred to the Thakore Sahib of Gondal, not as a respecter of laws and a thoughtful host, but as a Ruler who manages his affairs in such a business-like manner, whose administration is so economical, and who invests the State savings so wisely, that the profits from capital put out to interest very nearly equal the revenue yielded by the Territory. I might have added that he handles the lancet deftly, and that he worked for his degree of Doctor of Medicine at Edinburgh University like an ordinary student.

In citing these examples, however, I have attempted not to write character sketches of individual Rajas, but merely to illustrate types of Indian Rulers.

CHAPTER III.

TOWARDS LIMITED MONARCHY.

THE prevailing tendency is for the Indian Rulers to get further and further away from personal rule, and to come closer to the modern ideal of limited monarchy. Signs are apparent on all sides that, despite the great racial, religious, and clannish differences existing between the Rajas, the new generation, with few exceptions, is moving in the direction of representative government.

It is difficult to describe the result of the transition, for the conditions are constantly changing. But I may present a composite study to give a concrete idea of the type that is being evolved.

“ Little Father.”

The Raja of the new school continues to be a “ little father ” to his people. Any of his subjects who may be aggrieved at the high-handedness of officials can approach him and obtain redress for their wrongs.

The modern type of Ruler continues to retain the power of appointing and controlling the important officials in the State. But he no longer concerns himself with the selection and promotion of clerks and petty officials.

Organized System.

Indeed, the growing tendency is for the Raja to restrict himself to making only a few of the highest appointments. Even these nominations are made after consulting with high functionaries, or, perhaps, with a Council.

All the other offices are filled by means of well-planned systems of selection. Definite standards of character and educational qualifications have been prescribed for those who desire to enter the various State departments in one capacity or another. These are enforced with a strictness that makes favouritism and nepotism impossible.

Regular codes guide the various officers in the performance of their duties. Their powers, privileges, and obligations are set down in as clear terms as possible, and no deviation from the standing orders is permitted.

Salaries and Pensions.

The salaries, emoluments, and pensions attached to all appointments are fixed according to a graduated scale.

Promotion is given step by step, according to the rules and regulations governing such matters. Supercession takes place in isolated instances, and then it is seldom due to caprice.

A definite system governs the whole adminis-

tration in these respects, and the new type of Indian Ruler voluntarily abstains from meddling with it.

Departmentalization.

The officials thus carefully selected and trained constitute the staff of the different departments, which are described in the next chapter. Each bureau is invested with the responsibility of carrying on the work allotted to it. The heads of the departments, severally and jointly, are given considerable powers. The more advanced the Raja is, the more discretion he gives to those who hold important positions in the government.

Only extraordinary administrative problems are referred to him for decision and guidance. These generally involve the establishment of new principles, which the heads of departments do not feel competent to enunciate themselves. Such issues arise infrequently.

Business-like Rajas.

The Raja of the modern type is business-like. He has a regular time-table, with hours set apart when the heads of various departments are to consult him in rotation. One day each week, for instance, will be devoted to the Chief of the Revenue Department; another to the Minister of Public Instruction; and so on.

The departmental head explains to the Raja the progress that is being made by his bureau and the problems that are puzzling him; and secures the Ruler's sanction for any schemes that are beyond his jurisdiction, or that of the Premier. The Raja has

sitting beside him one or more secretaries, taking notes, writing orders, furnishing memoranda required, and presenting papers.

When the administration is thus systematized, and the various services are in charge of capable officials, only a portion of the Raja's time is taken up by general supervision. He can devote himself primarily to studying the progress that is being made in Indian States, in British India, and throughout the world, and in considering how to apply the lessons thus learned to benefit his subjects.

Humane Spirit.

The spirit that animates the new order of Raja is humane. It prompts him to seek to use the human and other resources placed at his disposal to the best advantage—not for his personal gratification or aggrandizement, but for the benefit of his subjects and his State.

It is true that the Household expenses of some are heavy, and form a considerable portion of the State expenditure. However, few foreigners make allowance for the fact that a substantial part of such expense is incurred, not to provide for the personal gratification of the Ruler himself or his family, but for the pomp and circumstance that linger at the Courts of the Rajas. I blame the popular demand for pageantry for much of this extravagance.

Advantages.

I do not wish to imply that the modernized Raja is necessarily more beneficent in his intentions towards his subjects than was the Ruler of the old

type. But I must say that the former is benefiting his subjects by applying principles of economy of which the latter had little conception. A single instance will suffice to show the advantages that arise from this.

The former practice in Indian States was for the Raja to bestow upon one or more favourites the right to cut wood from the forests; or to "farm" the woods out to the highest bidder. The licensee was allowed to fell the timber indiscriminately, irrespective of the havoc that might be wrought. Frequently valuable forests were ruined in a single cutting by irresponsible people, and degenerated into mere waste land.

Rajas of the modern type have their forests cut in rotation, as the trees mature. New tracts are regularly sown with seed, and young trees are transplanted from nurseries. Thus the forests are never completely denuded of wood.

In the long run the revenue does not suffer from this policy. The scientific conservation of forests sacrifices income only during the early years when the system is first inaugurated. These losses are made good many times over when the work of regular exploitation is finally taken in hand. Moreover, the revenue is derived without in any way exhausting the resources.

Change Inevitable.

The type of Raja that I have been describing is in process of evolution in all parts of India. The readjustment of the system of government is taking place everywhere in India of the Rajas.

I have in mind, as I write, one of the largest,

most populous, and richest States in India. Until recently, one of the most accomplished statesmen of the old order ruled over it. Early in the second decade of the twentieth century his place was taken by his son, upon whose mind modern tendencies had played.

During the few years that have elapsed since then, the institutions of government have experienced much change. The young Ruler is personally remodelling the routine of work, and initiating reforms. I can confidently predict that in comparatively few years this Territory, in addition to occupying a high place in point of population and revenue, as it does now, will also be pre-eminent in respect to progressive administration.

Influences at Work.

The evolution of the type of Raja I have been describing is the direct result of the action of the West upon the East.

In some instances the British have actually assisted in modernizing conditions in Indian States. This has happened either when Indian Rulers, for one reason or another, were temporarily deprived of their powers; or during the years of their minority.

Mysore, for instance, was administered by the British for fifty years. The present Maharajas of Baroda, Gwalior, and Bikaner all ascended the throne as boys, and the British controlled their States for a half-dozen years or so in each case. Some of the progress made in these Territories, and others which came under similar influence, must certainly be ascribed to the work done by the British.

However, had not capable and hard-working Rajas taken over charge from the British, the reforms thus introduced would have languished and died out. Certainly they would not have been supplemented with others.

Educational Impulses.

Therefore, the British deserve credit more for the pains they have taken to direct the education of the Indian Rulers, especially those left fatherless in their childhood, into such channels that they were fitted to discharge their responsibilities, than for the innovations initiated by them while they were temporarily in charge of the various States.

Quite apart from what has been done for them, the Indian Rulers have striven hard to fit themselves to perform the duties required of them by modern exigencies. Some have devoted the best part of their leisure to the study of political and social economy, and have read books dealing with reforms of all kinds. Some have journeyed to Europe, America, and other continents, and have carefully noted the different forms of administration. From all points they have brought mental memoranda to modernize their Governments. Some have secured the services of foreign experts to voyage across the seas to their States to study the conditions existing there, and suggest modifications. They have also sent parties of officials and promising students abroad to take University courses, or to undergo practical training in arts and sciences.

Sagacity and Sacrifice.

The modernized Raja shows a wonderful spirit

of self-sacrifice in creating institutions which have a tendency to limit his powers. He is not forced by clamour on the part of the populace to make these concessions. He grants them of his own free will.

How different is the course that liberty is taking in India of the Rajas from that which it has taken in many of the Occidental countries!

That the Indian Rulers have adopted this policy shows that their subjects are fortunate in being ruled by men of great discernment. They have given, in good grace, that which, later on, they or their successors would have been forced to concede. By doing this the Rajas of to-morrow have been saved humiliation, or, at least, much anxious thought.

The coming generation of their subjects also have been saved the necessity of making themselves disagreeable in agitating for their rights.

Above all, the pace of progress has been hastened, for the Rajas, instead of working at cross-purposes with their people, have chosen to push them forward on the path of constitutional advancement.

Posterity will owe a great debt to the many Rajas who, by their wisdom and self-sacrifice, have been and are assisting in the transition from personal rule to limited monarchy.

CHAPTER IV.

PROGRESSIVE ADMINISTRATION.

WHERE the process of modernization has been carried far, the Government of an Indian State is likely to consist of the following departments:—

1. *The Revenue Department.*—Its main function is to collect taxes upon land, income, intoxicating liquors, etc.

Land-tax is practically the only source of revenue in many Territories. It is usually imposed, revised, and collected by the Revenue Department, but a steadily growing number of States are organizing a separate department to survey and settle land.

Income-tax is not imposed in many States. Some Rajas charge it in lieu of many petty imposts, which were formerly levied on professions, castes, marriages, etc.

Intoxicating liquors and drugs—among the latter, opium and hemp products—yield considerable revenue. This is discussed in the chapter dealing with the limitations of the Rajas.

Many of the Indian Rulers exact customs duties. Some derive income from minting coins. A few receive tribute from other Rajas.

The exploitation of forests, mines, and other natural resources, and profits from railways and

A PROGRESSIVE MAHARAJA IN WHOSE STATE EDUCATION HAS
GREATLY ADVANCED. HIS HIGHNESS'S CROWN DESCENDS
THROUGH THE FEMALE LINE.



HIS HIGHNESS
THE MAHARAJA OF
TRAVANCORE.



HER HIGHNESS THE SENIOR RANI OF
TRAVANCORE (NIECE OF HIS
HIGHNESS THE MAHARAJA).



HER HIGHNESS THE JUNIOR RANI OF
TRAVANCORE (NIECE OF HIS
HIGHNESS THE MAHARAJA).

L

Government monopolies (such as opium), add to the revenue.

2. *The Survey and Settlement Department.*—

It surveys land, and settles the rate of taxation, after taking note of the fertility of the soil, rainfall, irrigation facilities, and other agencies which advance or retard cultivation. After an interval of from ten to thirty years, the incidence is enhanced or lowered according to whether the conditions governing the productivity of a holding have improved or degenerated.

Land Revenue.

The nature of tenure varies in different States. Indeed, each large territory has many kinds concurrent. Broadly speaking, the land is divided into two groups, namely:

(a) That which has been alienated by Government to military nobles (corresponding to the feudal barons of Europe), who are liable to render definite service to the Raja in time of war; to religious and charitable institutions, etc. Such ownership is variously styled *jagir*, *barkhali*, *devasthan*, *pirasthan*, etc.

(b) That which the Raja has not alienated, and the proprietary rights of which are vested in him. It is called *Sarkari*, *Khalsa*, etc.

Alienated holdings pay no taxation, or a nominal "quit-rent."

The Government land is rented to occupiers on terms that differ greatly. In many cases, the revenue is received in kind, and not in cash, and is assessed

while the crop is standing, the State taking its share of the corn when it is threshed.

The grandees who escape taxation are generally the descendants of military leaders, who helped the ancestors of the Rajas to capture the territory. Like all monopolists, they resent measures to deprive them of their privileges. Any attempt on the part of the Raja to equalize land taxation, therefore, creates agitation. Since they continue to be more or less powerful, practically the only way to bring about reform is to purchase their vested rights and convert the alienated into Government land. This is a procedure involving many delicate negotiations, offering many opportunities for squabbling, and sometimes creating disaffection. But some Rajas are making noteworthy progress in adjusting these matters, and, in course of time, the taxes will be more equitably distributed.

Detection of Crime.

3. *The Police Department.*—It protects life and property, detects crime, and prosecutes criminals.

The detection of crime is not left to chance or sooth-sayers, but is organized on modern principles. Men are specially trained to do this work, and bureaus exist for recording Bertillon measurements, finger prints, foot prints, etc.

4. *The Military Department.*—A separate chapter is devoted to the discussion of this subject.

Justice.

5. *The Judicial Department.*—Its functions are to settle all civil disputes that may arise between the subjects of the Rajas, and between them and out-

siders; to try those charged by the police with offences and crimes, and to set them free, or to pronounce upon them sentences of fine, imprisonment, or death, as the case may justify.

6. *The Jail Department.*—It executes the sentences of imprisonment, etc., given by the judges, and is responsible for the health of the convicts during their incarceration.

Reclaiming Offenders.

Where it is up-to-date, it seeks to teach a trade to the prisoner who has no honest means of livelihood, and tries to make him capable of earning his living when the jail gates open to let him out. It also endeavours so to reform his character that he will not lapse into crime after his release.

In the advanced States, special effort is put forth to reclaim young offenders; and provision is made for the proper care of the criminally insane.

7. *The Legislative Department.*—It modifies existing laws and regulations, and enacts new ones, when need arises.

Legislative Councils.

The Department is often assisted in carrying out these functions by a Legislative Assembly. In most cases the majority of the members are officials or Government nominees. The elected members are chosen according to varying qualifications.

The function of these Assemblies is usually consultative. As a rule the Bills are framed in the Legal Remembrancer's department, and submitted

to the Council for its opinion. The amendments suggested are not, in every instance, accepted by the Government. Even when the officials and non-officials agree, the law may not receive the sanction of the Ruler, who reserves the power of veto, and exercises it whenever he deems it necessary.

But great changes are taking place, and larger powers are foreshadowed. It is inevitable that, in course of time, the majority in the Councils will be non-official, and that they will wield considerable authority in framing and passing laws and exercising control over the officials.

8. *The Public Works Department.*—It concerns itself with keeping in repair the existing works of public utility, making additions to them, and building new ones.

Each large State divides this bureau into a number of branches. For instance, one constructs railways and other communications; another looks after irrigation works; a third concerns itself with the erection of buildings; and a fourth looks after repairs in general.

Large Works.

Few persons realize the immensity of the projects the Indian States carry out. Hundreds of miles of railway, thousands of miles of roads, numerous large and small bridges, and telephone lines are constructed by them annually.

Some of the Rulers are developing extensive irrigation systems, and carrying out important drainage operations. Long canals are being cut, one, in Kashmir, having cost over Rs. 3,500,000 (£233,333).

Immense artificial lakes are being formed. The State of Mysore threw a colossal barrage across a gorge, impounding 31,000,000,000 cubic feet of water. The vast reservoir thus created, which involved an expenditure of about Rs. 6,000,000 (£400,000), covers an area of thirty-four square miles.

Waterworks are being installed everywhere. Baroda spent Rs. 6,000,000 (£400,000) on the system which furnishes the capital with pure drinking water.

Huge, handsome buildings to be used for courts, colleges, schools, hospitals, museums, picture galleries, and other institutions, not to speak of palaces for the Rajas, are being erected in practically all the States.

Educational Activities.

9. *The Education Department.*—It is primarily responsible for preparing the rising generation of boys and girls to take their place in life; and provides facilities for education of all kinds—elementary, secondary, college, agricultural, industrial, commercial, pedagogic, medical, legal, etc.

It also makes it possible for adults to acquire the academic, or technical instruction which they missed during their youth. It may conduct special classes for married women to study during the afternoon, when they are at leisure; and evening institutes to provide academic, professional, industrial, technical, and art courses for men and boys who spend the day in economic pursuits.

In advanced administrations, the Department

of Public Instruction may also be required to look after the welfare of those who are mentally and physically deficient, and to superintend the work of reforming delinquent boys and girls.

Many Rulers lavish attention and money upon this Department. One State (Baroda) spends, roughly, one-tenth of its annual income on education. The direct and indirect expenditure on this head in Mysore amounts to about Rs. 2,000,000 a year.

Medical Relief.

10. *The Medical Department.*—It exists for the purpose of affording medical aid to those who may need it, and combating epidemics of all kinds.

The modernized Rulers are dismissing quacks from their employ, and engaging properly qualified physicians and surgeons. They are spending large sums of money to build and equip modern hospitals and dispensaries, and insane and leper asylums, and to instal apparatus of the latest invention to carry out bacteriological, X-Ray, and other scientific operations.

Some of the Rajas are showing much interest in reviving indigenous systems of medicine, such as the Ayurvedic.

11. *The Sanitary Department.*—It engages in improving the sanitary conditions in the State, and in diffusing knowledge of hygiene among the people by means of lectures and pamphlets. Often it does not exist as a separate bureau, but is a branch of the Medical Department. However, the need for improved sanitation is being felt more and more, and

special effort is being expended by many of the Rulers to increase the efficiency of the health officers.

Local Government.

For some decades Municipalities have existed in cities and large towns, and Local Boards at the headquarters of administrative divisions in some of the States. But until lately these bodies have not been worthy of bearing a name suggestive of popular initiative and responsibility. Even now, few of them are important from a representative point of view.

Broadly speaking, these assemblies are composed of members, some appointed by Government, and some elected by the people. Usually the presiding officer is an official, and with the aid of his nominees can force his opinions and decisions upon his colleagues.

But, as in the case of Legislative Councils, greater concessions are being made by progressive Rulers. In course of time these local bodies will have powers and privileges which will make them self-governing institutions.

Economic Bureaus.

12. *The Scientific and Economic Departments.*—This group is generally composed of a number of bureaus, each more or less distinct from the others.

One of them is in charge of the forests, if the Territory has considerable timber resources. It applies the principles of conservation approved by modern science to the areas under woods, or those that can be brought under them.

Another branch is in charge of the mines, should the State be rich in mineral treasures.

There may be a department which produces electricity from waterfalls (such as exist in Mysore and Kashmir), and distributes it for light and power.

A general branch carries on industrial surveys of various kinds; helps to start modern industries; and furnishes commercial intelligence.

A bureau is entrusted with the work of fostering agriculture, sericulture, dairying, and other farm and cottage industries. It maintains model farms, periodically holds exhibitions to show improved machinery and methods to their best advantage, conducts classes to impart knowledge of agriculture, and sends students abroad to learn the science of agronomy at Universities in the United Kingdom and other foreign countries. Bulletins are issued and lectures are delivered. Seed is distributed free, or sold at nominal prices.

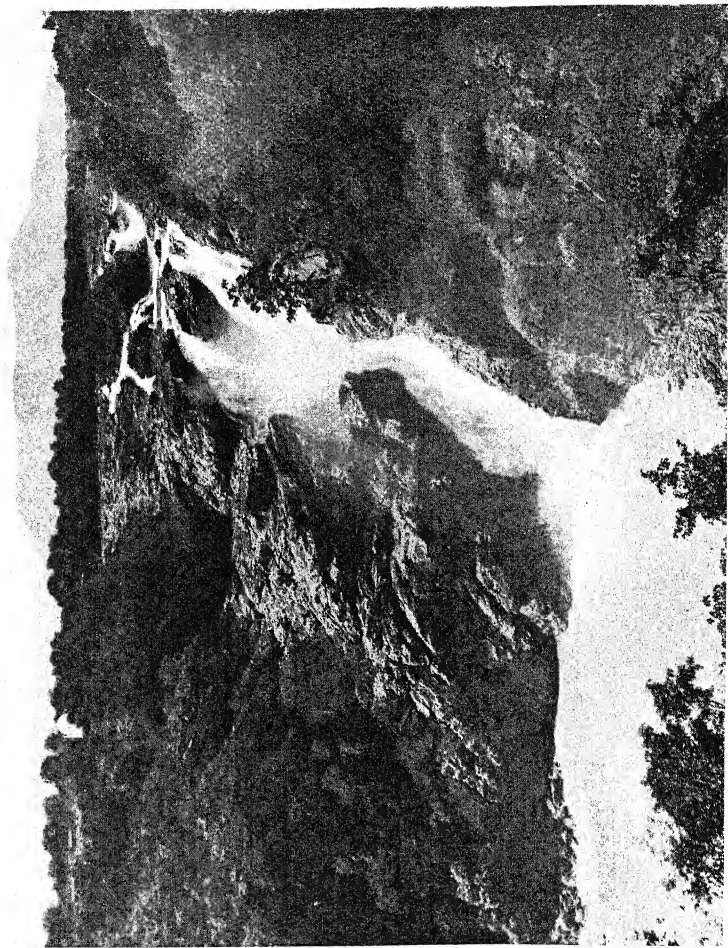
In many cases stallions and bulls are kept at convenient centres to improve the breed of horses and cattle.

A bureau may also exist for making meteorological observations.

Financial Operations.

13. *The Financial Department.*—It audits the accounts of the various departments and consolidates them. It also carries on the financial operations of the State, invests any surplus revenue, and mints money in those States where the Raja coins his own currency instead of using the tokens of the British-Indian Government.

WATER HARNESED TO GENERATE ELECTRICITY.



Hyderabad now has the largest mint of any of the Indian States. In a single year, that may be noted for example, 14,341,954 silver and 55,341,450 copper tokens were coined.

Where the bureau has been freed from the leading strings of the Revenue and other Departments, and given the prestige that is its due, it renders efficient service to the Administration in preventing waste.

General Control.

The various administrative strings are gathered together in a single strand, and placed in the hands of a general bureau, presided over by the Prime Minister (*Diwan* or *Wazir*), who is directly responsible to the Raja.

The present tendency is to entrust the general government to an Executive Council composed of the Prime Minister and the heads of the various departments. The Raja or the Premier may preside over its deliberations. Only matters of importance, of which the chiefs of the bureaus are not competent to dispose, or concerning which they deem it best to secure the advice of their colleagues, are referred to this body.

I may add that the administrative machinery in many of the States has been so perfected that it is able to stand the strain of sudden dire calamities without breaking down. To relieve distress caused by famine, and save men and cattle from starvation, to repair the ravages of floods, and to combat epidemics such as cholera and plague, extraordinary demands are made upon the Government. Sometimes special departments have to be created in

order to cope with the additional work, but more often than not the resources of the State are sufficient to enable it to make such provision without seeking outside help.

I may relate how this central administration reaches out to the farthest corners of the State.

Divisional Economy.

A Territory is usually split up into a number of administrative divisions. Each of these is variously known as a *Nizamat*, *Prant*, etc., and is presided over by an executive official who may be known as a *Nazim* (Manager), or *Subah* (Viceroy), or who may be given some similar name. He is charged with the duty of preserving peace and order, and also collects the revenue. He is linked to the various departments of the central Government, according to the functions that he exercises.

Each Division has a Chief of Police, frequently known as the District Superintendent of Police, who controls the constabulary employed in it. His duties are to protect life and property, detect crime, and prosecute those charged with offending against the laws and regulations of the State.

The judicial affairs of the Division are under the control of the District and Sessions Judge. He is under the jurisdiction of the High or Chief Court of the State, or the Judicial Member of the Council, or the Judicial Secretary to the Raja.

Each Division is provided with its own public instruction, public works, etc., making it a self-sufficing unit. Probably there is a Municipality at the headquarters, composed partly of officials and Government nominees, and partly of representa-

tives elected by the people, to attend to the sanitation of the city; and a District Board to keep in repair works of public utility, such as roads, bridges, etc.

Further Divisions.

Every Division has two or more Sub-divisions, each of which is known as a *Taluka*, *Tahsil*, etc., and has its Executive head, who is called a *Tahsildar*, *Mamlatdar*, or *Vahivatdar*. He preserves peace and order, and collects revenue. He may be immediately under the Divisional Officer; or there may be an intermediary officer (*Naib Subah*, etc.) to serve as a connecting link between the two.

There is also the officer who controls the police in the Sub-division, which is divided into several precincts (*Thanas*).

The Judiciary is represented by a civil judge (*Munsif*), and a Magistrate.

Each Sub-division, like the Division, has establishments to carry on the work of the educational and medical departments.

A Municipality and a Local body, known as the Sub-Divisional or *Taluka* Board, attend to sanitation and allied public duties.

Rural Government.

The village is the epitome of the State administration. It has an agency to collect revenue and transmit it to higher officials. The police keep their watchful eye on what is happening, through the watchman, who is connected with the precinct (*Thana*), only a few miles distant. Civil

complaints that are not settled by arbitration, and serious crimes, are dealt with at the sub-divisional headquarters, and, if not decided there, and of sufficient importance, may be taken up to the court at the divisional headquarters. If they are not adjudicated there, they may be referred to the highest court at the State capital. The village may also have a school, maintained by the Educational Department, or presided over by the Hindu priest (*Punditji* or *Guruji*) or the spiritual leader of the Musalmans (the *Mullah* or *Molvi*), the classes being held in the temple, or mosque, as the case may be.

Connecting the Parts.

A large inspecting staff goes from the capital to the divisional headquarters, and so on downwards, to see that the various parts of this complex State machinery are working properly, and to prevent friction or breakdown.

Irregularities occur, to be sure. An official may not justify the trust reposed in his ability; or he may show frailty of character. Such incompetence or delinquency, however, seldom disturbs the official routine of well-organized States, and if it does it is usually quickly detected and corrected.

Of late years, the progressive Rajas have given great attention to strengthening that part of the Administration which carries on government in the remote parts of the State. Well educated and carefully trained men have been placed in charge of the various sub-divisional establishments. Their emoluments have been raised so they will be above temptation. Their powers and privileges have been

increased so that unnecessary reference to the higher authorities may be avoided, and thereby work of a routine nature causing delay and expense in the transaction of business may be obviated.

Similarly, the establishments at the divisional headquarters have been strengthened and given authority to carry on their duties with the least amount of reference to the heads of the departments of the central Government.

CHAPTER V.

THE PRIVATE LIFE OF THE RAJAS.

THE private life of the Rajas displays great variety. Western influences are absent from the surroundings of some. Signs of modernization show in the environment of others.

The various types, viewed one after the other, present a kaleidoscopic spectacle. The high lights and half shadows of the East and the West, mixing mysteriously, produce a striking, though not always a pleasing, impression upon the spectator.

To paint such a composite picture is a difficult task. I endeavour to present a few details, leaving the gaps to be filled in by the imagination of the reader.

Hindu Life.

Let me first describe the traditional Hindu way of living, which many Rajas follow to this day.

Such Rulers sleep in costly but old-fashioned, springless beds. The legs are of gold or silver. Wide cotton webbing or twine is woven across the framework. Over this is spread a thick, soft pad. The covers are of the finest Kashmir wool.

Night-long an attendant stands beside the bed waving a yak's tail to drive away the mosquitoes.

AN ORTHODOX HINDU MAHARAJA WHO IS FAMOUS FOR HIS EVEN-
HANDED TREATMENT OF HIS SUBJECTS PROFESSING VARIOUS
RELIGIONS.



Photo by Bassano, Ltd.

If the Raja is wakeful another servant massages the soles of his feet with his palm, or with the bottom of a small bronze basin, all the time reciting tales of Indian chivalry and heroism which have made bearable the sleepless nights of many of his predecessors.

The Ruler usually rises early—long before the first rays of the rising sun have shot above the Eastern horizon—say at four o'clock on a summer morning.

Ceremonial Bathing.

His immediate concern is to cleanse the temple of his soul. A mere bath would not accomplish this object. Purifying pastes made according to ancient formulas must be rubbed over the body. Soap cannot take the place of these unguents, for, composed as it is of "unclean" fats, it is considered polluting.

The pastes are applied by attendants, whose ancestors, for generations back, have performed this function. They take great pride in their position, and look with disfavour upon any innovation that is likely to deprive them of their office.

The Raja, after being anointed, must not bathe in a tub or take a sponge bath with water in a basin—both these practices are deemed "dirty." He must plunge into a stream, if possible one of the sacred rivers, best of all *Ma Ganga* (Mother

1. The Hindus employ a phraseology of their own to express their peculiar notions of cleanliness, and their ideas regarding contamination of persons, eatables, and water, by coming in contact with people of low caste, all non-Hindus being included in this term. It is hard to find English equivalents for these expressions. I have done my best to make the Hindu meaning clear.

Ganges). It is so necessary for some Rajas to bathe in running water, that they have gone to considerable expense to create artificial channels for this purpose.

However, the majority do not object to having poured over the body water that has not been contaminated by being touched by a non-Hindu or other "untouchable." An attendant fills a gold or silver pot, empties it over the head and shoulders of his master, rubs him, and repeats this operation until His Highness is ready to have his body dried with soft cloths.

While this is going on, the Raja makes his obeisance to the sun and chants prayers; sanctifying his soul by repeating God's name, as water is cleansing his body.

Giving away a Cow.

Following the bath, His Highness dispenses charity. In many places, this function is described as the bestowal of a cow. What alms could be more appropriate than this useful animal—so sacred to the Hindu? And who could be more worthy recipients of the gift than Brahmans, the custodians of the Hindu conscience?

Literally, however, in this day and age, the cow changes hands in this way only on special occasions—for instance, when the life of some person is in jeopardy. Instead, the Raja dispenses his daily charity by touching a purse (supposed to contain the value in money of a given number of cows), and the attendants distribute the coins. Or, sometimes, the Ruler places his hand upon a heap of corn, or a pile of clothes, and they are given away.

Nothing entitles the Ruler to the approbation of his people so much as limitless charity. I doubt if there is any title which a Raja values more highly than that bestowed upon him by the populace in recognition of his liberality. "The Giver of Food" (*Anna Datta*) is one of the commonest phrases used by Indians in speaking of their Raja.

At Prayer.

Prayer follows the bath. The Raja repairs to the temple, usually a tiny structure with a white exterior, richly chiselled and ornamented, within the palace precincts. At its threshold he prostrates himself before the images of the god and goddess of his clan, and other deities, set on stands and in niches.

He places before them garlands of scented flowers, sweetmeats, milk, rice, and other edibles. He also lays money at their feet.

There are Rajas who remain stretched out on the ground, face downwards, repeating the name of their guardian gods and goddesses, for an hour or more at a time. Others sit, cross-legged, beside a tray full of images set on a low, square table or tripod, counting beads with their right hand enveloped in such a way that prying eyes cannot detect how many have been told. Some stand in a reverent attitude before the deities, waving a light fed with clarified butter (*ghee*), which is set in the centre of a golden salver, sometimes encrusted with jewels.

Concessions.

A few of the Rajas somewhat alter this scheme of life in the interests of administration. They defer their bath until they have granted interviews to

foreigners and others below their caste. They do this in order to save themselves the trouble of taking another bath and changing their clothes, which would be necessary if they came in contact or shook hands with one who, according to Hindu notions, is "unclean." In such cases, interviews with European officials and visitors are fixed for early hours in the morning, say at six or seven o'clock.

I may remark *en passant* that, in any case, the morning hours, before the tropical sun grows unbearable, are considered the best time to make calls in India. One of the queerest variations from this custom that ever came to my notice was the case of a Ruler who used to sleep all day and transact his official business and hold his courts at night. It was his practice to grant audience to officials and others at two or three o'clock in the morning.

Formalities of Dining.

No orthodox Hindu Raja would sit down to a meal when his body is not "pure." If he has been touched by a man of low caste—all aliens are included in that classification—he must bathe before he breaks bread.

He must be properly attired to eat a meal. Head and feet must be bare. A single silken sheet must be draped about his person. The sacred thread, the hall-mark of a high-caste Hindu, must, in all cases, be worn.

The food is eaten in a room sanctified according to Brahminical canons. This is accomplished by plastering the earth floor, and often also the walls, with a thin paste of clay and cow-dung. The bare

palms of the hand are used in applying this purifying mixture.

The dining hall nearly always is also the kitchen. In a corner squats the cook—a high-caste Brahman, often naked except for his sacred thread and a sheet wrapped about his nether limbs—beside a low hearth made of clay.

The Raja usually eats with his relatives and nobles. Squares are marked, probably by strewing flour on the floor, within one of which each person must sit. No one save the individual who is to eat there is permitted to set foot within the charmed lines, which are supposed in some mystical manner to keep out all evil and polluting influences.

His Highness usually sits on a low, wooden seat, and his food is placed upon a similar stool, which serves as a table. Some of these seats and tables are plated with gold and silver, and richly ornamented.

Eating from a Banana Leaf.

The very orthodox have their food served on banana (plantain) leaves, which may be laid on gold or silver salvers. Some Rajas do not mind having their food served on platters of gold, which, like silver, is considered clean metal, not easily defiled, and quickly purified by dropping a live coal on it when it has been contaminated.

The diet of many of the Rajas whom I am describing is limited to cereals, vegetables, fruits, nuts, milk, and milk products. Meat of all kinds is usually excluded, and they will not eat eggs or anything containing them.

Some will not permit onions, turnips, carrots, potatoes, etc., to be served, root vegetables being considered unfit for human consumption.

Hindus are not supposed to drink intoxicating liquors. Many Rajas, however, consider themselves above such ordinances.

Hindu Rulers who observe strictly Brahminical canons never eat with foreigners, even when they give banquets in their honour. The most they will do is to come into the room and sit at the head of the table while their guests are partaking of food. Some of them merely enter and deliver a speech of welcome and then go away again, leaving the diners to enjoy their hospitality in their absence.

All Obstacles Overcome.

The necessity to meet, in all circumstances, the conditions of life that have been described occasions considerable difficulty. But the obstacles are always overcome, regardless of expenditure. The Rulers are willing to undergo any amount of discomfort, and even to endanger their life, in order to conform to the religio-social conventions.

If a devout Hindu Raja is travelling by railway to a distant point, his special train will be stopped near some stream, and he will alight and take his bath in the running water, and then sit on the river bank and eat his food. The meal will have been prepared by his own Brahman cooks, who have been conveyed there by the Household department with a full equipment. They will have bathed in the stream, purified a place to serve as a kitchen, and built up a low hearth of bricks or stones on which to prepare the Raja's food.

Considerable ingenuity is displayed by some of the Rajas in complying with Hindu conditions of life in extraordinary circumstances.

Ganges Water in London.

The Maharaja of Jaipur, for instance, overcame the objections made by Brahmans against crossing the "black water" by chartering a steamer and making a miniature India of it. A layer of the consecrated earth of Mother India was spread over the floor of the kitchen and dining saloon. A herd of cows furnished fresh milk during the voyage, and incidentally provided the dung for purifying this room. A large quantity of sacred Ganges water was taken along to be used during the trip. A full staff of Indian servants accompanied the party.

Indians, in these days of transition, decry orthodoxy as "prejudices." But those who thus criticise the men of the old school often lack that faithfulness to principle and that fixity of purpose which characterize the old-fashioned Rulers.

Orthodox Musalman Life.

The life of a Musalman Ruler who adheres to the orthodox ways is just as interesting as that of the Hindu Raja of the old school.

He, too, rises very early in the morning. His first thought is also to cleanse himself. He does this according to the manner prescribed by the Prophet.

Then he turns his face toward the holy shrine of Mecca and performs his devotional exercises (*namaz*). While he repeats the set prayers, he assumes many postures. He bows until his forehead

touches the rug—kept sacred for this purpose—rises and stands erect, or bends his head. He touches his ears, his eyes, his mouth, and other parts of the body, dedicating his various organs to the service of God.

The Musalman Ruler does not require that the rooms in which his food is cooked or eaten shall be "ceremonially" clean. So long as the apartment in which he eats is sumptuously furnished and neatly kept, he is satisfied. Usually he does not eat in a special room, but his food is brought to his sitting room, a cloth (*dastar-khan*) being spread over the carpet at meal time, and taken away immediately afterwards, probably never to be used again, or at least, not until it is washed.

Extensive Menu.

The diet of the Muslim Ruler is not so limited, as that of the orthodox Hindu Raja. Of course, the "unclean beast" (the pig) is rigidly excluded from the menu. All meat must be properly killed—that is, the jugular vein of the animal must be cut with a knife, while the Koranic texts prescribed for the occasion are being recited.

The cooking of the game, fish, vegetables, and cereals taxes the ingenuity of chefs, generations of whose ancestors have used their genius to please the palates of Potentates. They are capable of concocting an almost unlimited variety of comestibles.

Scores of dishes are prepared for a single meal. They are sent in to the Ruler in golden pots and on trays of precious metal, until all the courses have been served. They are placed on the

festive cloth only if the Ruler, who is seated on a cushion of brocade set upon a heavy pile carpet, inclines his head to indicate that he desires to partake of them. Otherwise, they are taken back to the kitchen. Perhaps His Highness does not feed himself, and an attendant cuts the meat away from the bone, or takes up a spoonful of rice, and places it in his master's mouth.

Only a small quantity of what has been cooked for the Ruler is eaten by him. The rest goes to those men employed in the household, whose privilege it is to receive such perquisites.

It is related of a Raja that he ate so much that such functionaries starved. When his attention was called to the matter, he ordered that each dish prepared for him should be duplicated so that his servants might not suffer.

CHAPTER VI.

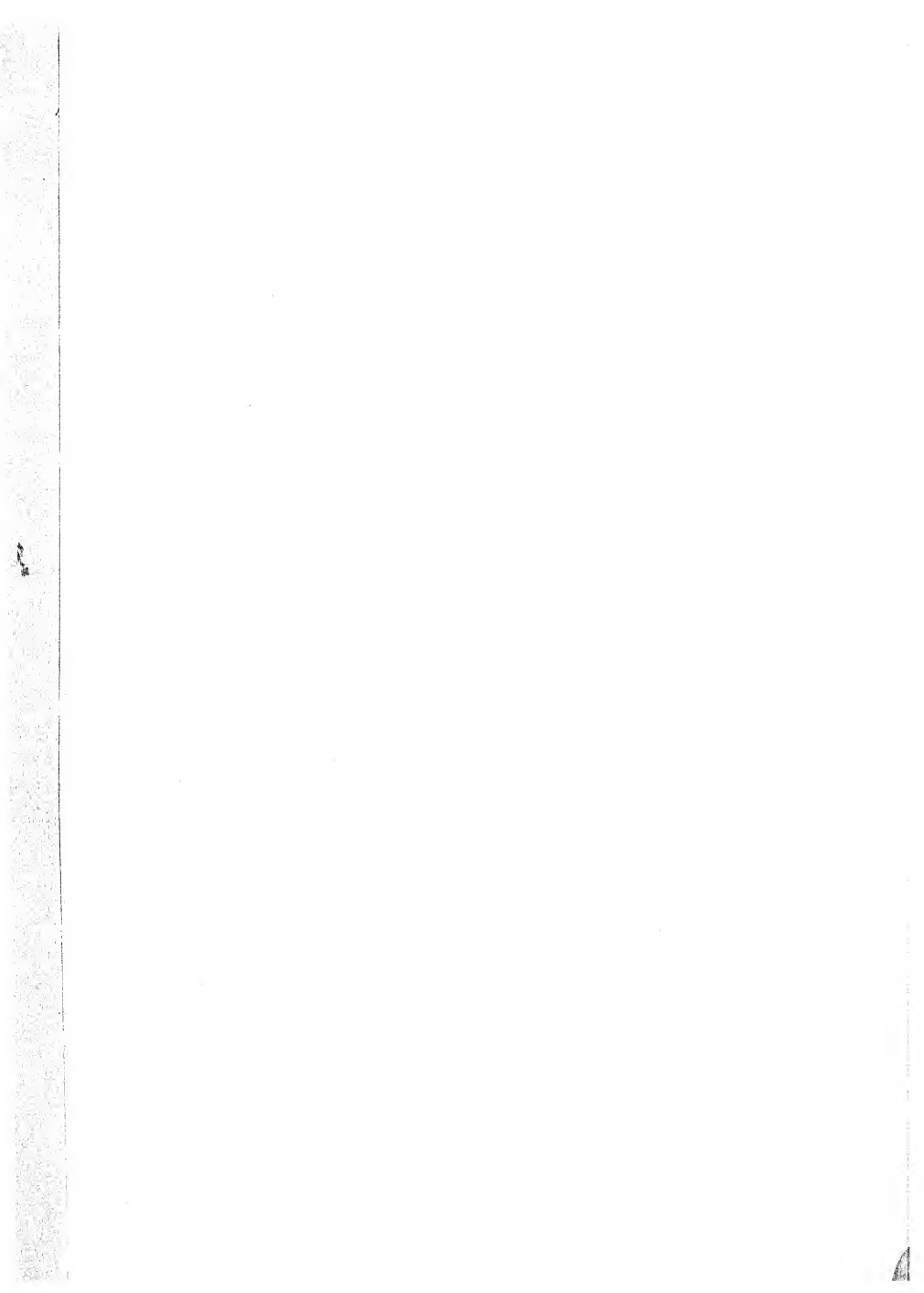
TOUCHES OF WESTERNIZATION.

MODERN tendencies are more and more weaning the new generation of Indian Rulers from the orthodox life—be they Hindus or Musalmans. With the change of ideas, their surroundings and habits are being transformed.

In some cases wings are being added to the old palaces to accommodate the new life. The juxtaposition of the two strikingly indicates the great transition through which the Rajas and their India are passing.

The old palace is probably a fort. A deep, wide moat surrounds its thick, high walls, which are surmounted, in many places, by battlemented towers. The draw-bridge is the only means of entrance to a world within a world, and it is crossed by none but the privileged.

The new addition is perhaps no better looking than a barrack. It is a long, rambling building, with a high roof and verandahs running along each side of it. It has, perhaps, two storeys. More than likely the top is embellished with numerous towers and turrets—wretched imitations of those executed by the hands of the master-builders of the Orient of another day.



A MODERN PALACE.

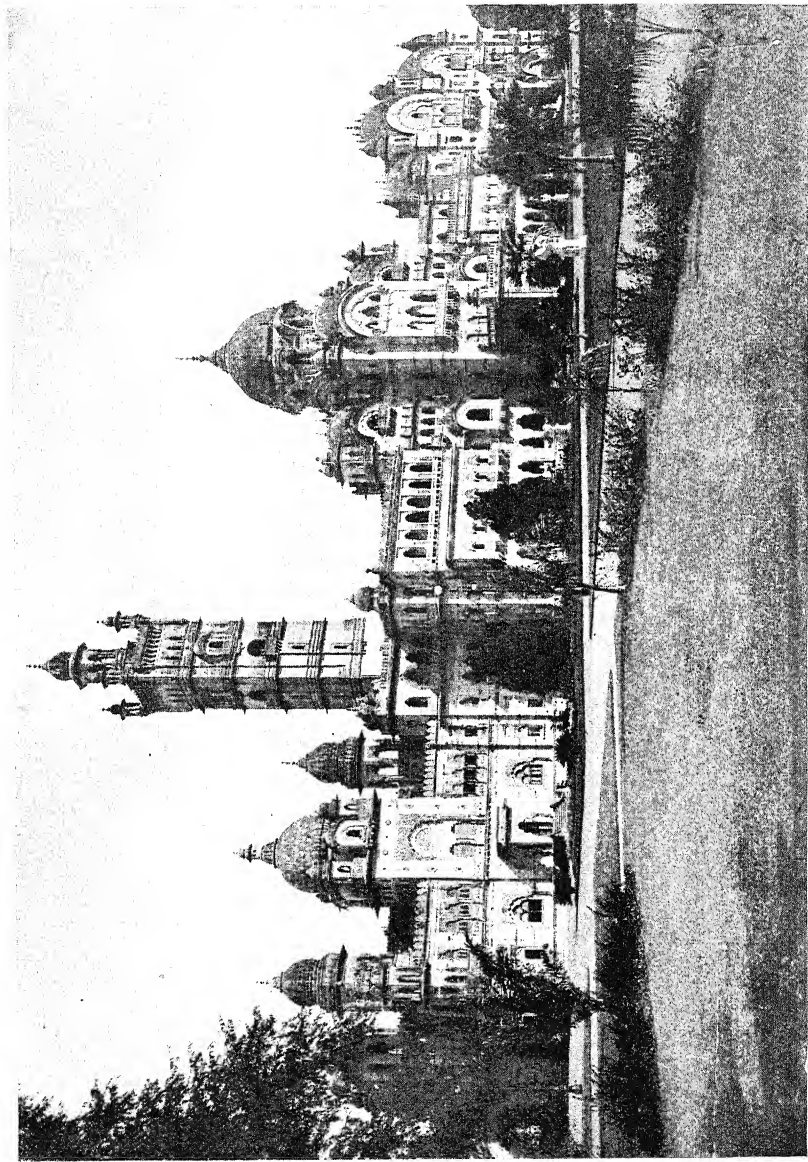


Photo by Bourne & Shepherd.

THE LAXMIVILAS PALACE AT BARODA.

A poor residence for a Ruler, especially in a country where former Kings lavished their wealth to make their houses works of art!

It is not suggested that in all cases the additions made to old palaces are mean and ugly looking structures. Indeed, many handsome residences have been erected by Rajas, in which they can lead a modernized life.

Styles of Architecture.

In some cases the new buildings adjoin, or are in the immediate vicinity of the old palaces. The difference in architecture is sometimes as great as that between the Moghul and the Greek, or the early Hindu and the Renaissance styles.

In other instances, large palaces have been built far away from the old edifices, sometimes outside the capital. They are often situated in extensive grounds laid out like a park by gardeners brought over from England or Italy. Thus a veritable new world is created in the heart of one of the oldest civilizations.

I have in mind one palace in particular. A vast pile of white, with numerous arches and many porticoes—all richly carved with delicate tracery—and surmounted by shapely domes and minarets, it overlooks a vista which closely resembles the view from the steps of the Palace at Versailles.

In the foreground is an Italian garden, framing a limpid lake on which float snowy swans. Marble statues stand here and there about the grounds, which at night are lit by electricity.

Each such royal residence is really a dual structure. One portion of it is Western, and is

entirely or principally occupied by the Raja and his household. The other is Eastern in its appointments, and is the Rani's realm. The two may or may not be divided by partitions of masonry or wood, but they are sure to be separated one from the other by sentiment.

Modern Surroundings.

The furniture in the modern portion has been imported from Europe, or copied from European patterns by expert Indians, some of whom have received training in their trades in Western countries at the Raja's expense, or in the technical schools and workshops which he has established in his own State. The statuary and paintings and other objects of art are the work of Occidental Masters, picked up by the Ruler himself while travelling about the Continent, or copies of famous statues and paintings specially done for him.

The modern portion of the palace is likely to have a bathroom, such as you would find in London or New York. It is fitted with marble wash-stands, a large porcelain tub with a limitless supply of hot and cold water, and arrangements for shower, sitz, hip, foot, and other baths. Towel racks and toilet articles, and tile-lined floors, walls, and ceiling all show that no expense has been spared to instal the latest devices. I know of one modernized Maharaja who spent nearly thirty pounds in one year on his bath sponges alone.

In the adjoining room one may chance upon a barber's chair, toilet tables, and fittings such as one would never associate with the East. An English or French valet helps the Raja to dress.

The kitchen may contain a range of the latest design, and be presided over by a French chef. The dishes he prepares are likely to be served in a dining room with British-made furniture, reproducing the Jacobean or Queen Anne style. The waiters may be Goanese,¹ superintended by a portly butler from England, who has served lords of high degree, and beneath whose supercilious stare even the highest officials of the Raja quail.

The gilt drawing room furniture has been imported from Paris, and the apartment has the appearance of a French salon.

Indoor Amusements.

There is a billiard room, with a full-sized table, high settees upon which guests can sit while they watch the game or wait their turn, and the most modern marker and cue-holder obtainable. If electricity or gas is not available, strong Kitson lamps throw a brilliant light over the table.

Next to this may be an apartment specially furnished for playing games of all sorts—cards, draughts, and chess (with men made in Europe), and other importations from the West. The paraphernalia for playing these games are kept in cabinets with glass doors. Everything appears to have been specially made for the Raja, and is stamped with his coat of arms.

In the music room adjoining, the collection includes Indian instruments and a grand piano, with an inner player, making it possible for one unacquainted with Western music to play

1. From Goa, the capital of Portuguese India.

it. There is almost certain to be a mechanical organ, which gives the effect of an orchestra, and plays classical operas and popular Western music, if a perforated roll is placed in it, and the pedals are worked. There is sure to be a talking machine with all kinds of records, and, perhaps, a large, gilded harp, and violins, guitars, banjos, and mandolins.

The Ruler's office is likely to be of special interest. Its walls may be lined with book cases filled with the literary treasures of the West and the East, or upon them may hang relief maps of India and other countries. A roll-top desk occupies the centre of the room.

Typewriter and Accessories.

In the adjoining apartment, meant for His Highness's secretary, may be found a filing cabinet in several sections. A typewriter stands on a table, with a copy-holder behind it.

The retiring rooms also show touches of modernization. In them are many soft, beautifully upholstered sofas. It is startling to find leather-covered couches in a Hindu Ruler's residence, for the hides of dead cattle have never before, in the history of India, been so used.

The sleeping apartment may contain a bed with springs, with a mosquito net suspended from a frame above it.

The Rani's Realm.

Separated from this modernity by a wall or wooden partition Eastern conditions usually prevail.

In the Rani's realm you are more than likely to find no chairs at all. The floor is covered with a soft pad, sometimes a foot thick, over which is spread a snowy sheet; and on this the ladies recline and sleep, or sit and embroider and gossip, or read, as the spirit moves them. All shoes must be left outside the threshold of this room. No exception to this rule is tolerated, no matter what may be the station of the person who wishes to enter.

Of course, it is quite likely that modernization may have penetrated the *purdah*. In such cases, some of the Rani's rooms may be furnished much like those of a Western Queen. Or there may be low, thickly upholstered chairs and divans in the drawing room and boudoir, on which Her Highness and her daughters and their visitors may sit, with their tiny, bare, bejewelled feet tucked up under them, much as they would rest on the padded floor.

Bizarre Effects.

When an Indian Ruler has not been abroad nor has received systematic modern education, and, therefore, is not well-versed in European usages and conventions, the introduction of Western objects in his Eastern surroundings is likely to produce bizarre effects.

In the residence of one such Raja, I found room after room crowded with vases of all sorts and sizes, all of them cheap and tawdry, such as one might buy at a fair, or a penny bazaar in London, or a five-and-ten-cent store in Chicago. Tables were literally loaded with them. Cabinets and corner closets were filled with them, and they touched one another on a narrow shelf running around the room just beneath

the ceiling. It gave the impression that the Raja had bought a crockery shop, and had deposited the wares in his reception rooms.

In another Raja's palace, hat stands were given a dignity that is never associated with them in the Occident. They were scattered about in every room as if they were important objects of art, fit to adorn any mansion. The Ruler had not the least idea what purpose they were meant to serve.

An Indian grandee was attracted by a pair of twin brass Italian beds, which he saw in a furniture shop, and ordered them to be sent to his palace. They were set up in the centre of his drawing room, draperies and all.

Probably the worst conglomeration created by introducing Western elements in Eastern life was that produced by a Ruler who became infatuated with the uniform worn by a Scottish regiment which he happened to see, and immediately ordered that his soldiers should be dressed in the complete Highland costume, including kilt, plaid and bonnet. Not content with the effect of this innovation, he made them wear pink tights. The result can be better imagined than described.

Harmonious Combinations.

When the East and West are harmoniously blended, a most pleasing effect is produced. I remember one such scene.

Shortly before dusk one evening I was ushered into a large room. A thick Persian carpet covered the floor. On a mahogany centre-table was a silver tray—one of the finest products of Kashmir's master silversmiths—filled with tiny images of gods and

goddesses. Close by stood the Rani Sahiba of Gondal. A sari was artistically draped about her form, and the soft light of the setting sun shining upon her through a large bow-window illumined her features. Near by stood the Thakore Sahib, head and feet bare, his only garments trousers and shirt of muslin, worth only a few rupees. As he had entered he had left the door of his study ajar, and through the opening I could see cases full of books lining three walls, a table loaded with documents and blue books, and a stand with a microscope upon it.

As I sipped my tea, served in china cups imported from Japan, I saw many pictures and curios gathered by Their Highnesses in the course of their extensive travels hanging on the wall, or placed upon brackets or pedestals.

Neither the East nor the West was obtrusive. The bare effect which so many Occidentals associate with the Orient, and the overcrowding which so many Orientals are wont to connect with the Occident, were wanting. I have seldom had a more restful tea than in that Indian drawing room.

CHAPTER VII.

THE PASSING OF POMP.

THE clothes worn by the Rajas show just as much variety as do their surroundings. Many of them cling to the garb of their forefathers. Others have made a few modifications. Some affect, at least at times, purely European costume.

Changes in Dress.

The process of change in this respect is interesting. Modernization in dress usually begins at the feet and ends at the head.

First the practice of going about bare-footed, or with the bare feet thrust into Indian shoes, is discontinued, and socks are put on. Pumps follow. Then shoes, and finally boots are worn.

Patent leather, especially when embellished with pearl buttons, seems to fascinate them. In many pictures the Rajas are seen wearing shoes of this description, although, with this exception, they are dressed in Indian clothes.

Nearly always the coat and waistcoat of European style are adopted before the Western trousers are donned. The latter are not worn until the floor is abandoned as a seat in favour of chairs. The reason for this, no doubt, is that Indian trousers



A MARATHA MAHARAJA RULING A STATE IN CENTRAL INDIA.
HIS HIGHNESS HAS MADE PRIMARY EDUCATION FREE AND
COMPULSORY, AND HAS INTRODUCED MANY REFORMS.



Photo by C. Vandyk, Ltd.

HIS HIGHNESS THE MAHARAJA-HOLKAR OF INDORE.

permit the wearer to sit on the floor with greater comfort than do the European garments.

Head-Dress.

The passion for the Indian head-dress is the most lasting of all. This is due to many causes. The Indian mind so associates personal dignity with the turban that the greatest insult that can be offered a man is to knock it off his head. Many emblems of royalty, like the aigrette, are part and parcel of the turban or cap worn by the Raja. Each important clan, in many parts of India, has its distinctive head-dress, even when the other garments are the same. It is possible, for instance, to tell the Maharaja-Gaekwar from the Maharaja-Sindhia, and either of them from the Maharaja-Holkar, by merely looking at their turbans.

In the case of Sikh Rulers, the turban is indispensable. Their religion forbids them to cut their hair. It is left to grow as long as it will, and is coiled up in a knot on top of the head. A narrow strip of cloth is first wound into a small turban, and over this a more voluminous one is tied.

No wonder that the Rajas cling to their Indian head-dress, after adopting Western costume in every other respect.

Correct Clothes.

When modernization has proceeded far, the Raja appears in Western garb, from head to feet, correct for the occasion. When he rides he wears riding attire. When he hunts he is dressed in hunting jacket and breeches. He receives his friends in the forenoon in a morning suit. He

makes an afternoon call in top hat, frock coat, and striped trousers. Five or six o'clock in the afternoon finds him in the tennis court, dressed in flannels. He is clad in a dress suit at the dinner table. He sleeps in silk pyjamas.

It would be wrong to form the idea that any Raja is always dressed in Occidental fashion. I have seen an Indian Ruler go out in the early morning in riding clothes made in London's fashionable West End. Two hours later I have seen him in Indian costume—a thin muslin coat, a pair of trousers so tight fitting that a Westerner would think he must have used a shoe-horn to draw them on, the distinctive red turban of his clan, and bare feet thrust into slippers heavily embroidered with real gold thread and sparkling with spangles.

At Solemn Functions.

At some of the Courts (*Durbars*), even the most Westernized Raja appears in Indian costume. On such occasions he is likely to be dressed and ornamented in a manner that strikes the imagination of all who behold him. His robes are of heavy, brocaded silk or velvet, of bright hue. His body sparkles with jewels, which blaze on the aigrette fastened to his turban, in ear rings, necklaces, decorations, brooches pinned haphazard upon his coat, bracelets, rings, and slippers.

Before the Raja arrives, his courtiers, wearing the dress prescribed for such occasions, range themselves in lines, according to their importance. After His Highness has occupied the cushion of State (*Gadi* or *Masnad*), with his back resting against a

large pillow, they sit on the floor, which is covered with a white sheet.

Presently each rises, in his proper order, and proceeds toward his Ruler, bowing almost to the ground again and again as he advances. When he has almost reached the cushion of State, he bends low and presents gold or silver coins, sesame seeds, etc. (*nazar*). The coins are sometimes touched and remitted by the Ruler. Or, if custom ordains it, they are kept and sent to the Treasury. On certain occasions they are appropriated by His Highness's attendants who, bearing mace, umbrella, and other insignia of royalty, usher him into the Audience Hall and stand behind him during the ceremonies.

More than likely the Prime Minister applies a little otto of roses (*attar*) to the Raja's hand, and gives him a betel leaf and some pleasant spices wrapped in gold or silver paper; or he offers a garland of flowers, or one woven out of gold or silver tape, the Raja slightly inclining his head so that it may be placed around his neck.

The courtesy is returned to the Premier and other officials by functionaries representing the Ruler.

On some occasions of this kind the royal priest approaches His Highness, dips his finger in a tiny gold pot, and applies a dot of vermillion or sandal-wood paste to his forehead.

Some of these solemn functions last for hours. No courtier ever moves during the ceremonies. To shift his position in the slightest degree would betray ill-breeding, and might be construed into disrespect for the Ruler, and incur his displeasure.

Not all the Courts are such distressingly formal

affairs. Frequently the elaborate procedure is relieved by a performance of dancing girls, or sometimes by dancing men, accompanied by an orchestra.

Dancing Girls.

The Indian dancer does not twist and turn and kick and caper about, as does the Western terpsichorean artiste. She sways her body rhythmically and gesticulates with hands and arms. She may imitate the undulations of a serpent, or interpret some emotion in sinuous movements. Her performance is stately and full of meaning to those who understand her technique.

Sometimes the Courts are not strictly Oriental functions. The Raja sits on a throne or on a sofa placed on a raised dais, instead of reclining on the cushion of State. He may be dressed either in Indian or European costume, according to his mood. The courtiers are seated on chairs.

Old-fashioned Rajas used to permit Europeans—officials and guests—to occupy chairs, while the Indian nobles and officers were required invariably to sit on the floor. Several have given up this practice, and now, when Westerners are to be present at a *Durbar*, all sit on chairs.

The Passing of Pomp.

It is becoming the fashion to dispense with gay garments and ornaments at the Courts. I have seen Rajas go into their *Durbar* Halls clad in plain white muslin coats and trousers, and wearing practically no jewels. Only when it is remembered that the Rulers who go thus simply garbed to their Audience Chambers own fabulous treasures of gems and

ornaments, and richly stocked wardrobes, can it be realized what a great change time is working in this respect.

A Raja who is acquiring a reputation for dressing inexpensively, could, I once calculated, wear more than a quarter of a million pounds worth of jewellery and clothing at one time, if he wished to do so, without suffering any discomfort whatsoever. He could have on:

An aigrette formed of 203 brilliants set in gold, worth £15,800;

A tassel valued at £9,350;

A coat embroidered with 324 diamonds, cost £1,300;

Epaulettes containing 1,742 diamonds and 172 emeralds, worth £4,500;

A pin containing one brilliant, valued at £320;

A star and badge containing 786 diamonds and 90 rubies, cost £700;

A brooch containing 135 diamonds, worth £2,250;

A diamond necklace priced at £238,000;

A sash containing 8,619 pearls, 54 emeralds, and 27 rubies, that cost £2,350;

A wristlet set with 263 diamonds and 8 rubies, valued at £525;

Buttons worth £700;

A diamond finger ring priced at £7,000;

A watch set with 450 diamonds, valued at £1,750;

A chain of 135 diamonds, worth £2,250;

Trousers crusted with 6,596 pearls, 612 diamonds, 26 rubies, and 48 emeralds, worth £275; and

Shoes studded with 6,800 pearls, 62 emeralds, and 92 rubies, worth £100.

This represents only a small portion of the treasure of precious stones and ornaments that he owns, which are roughly calculated to be worth over a million pounds.

Traits that Cling.

One thing that the Rajas are retaining is the love of cleanliness and neatness inbred in them, as, indeed, it is in the Indian gentry generally. I may illustrate this by referring to the practice of the Maharaja of Patiala who, when on a hunting trip, never gives an audience to anyone who may come to his camp or special train to see him, until he has taken a bath and clothed himself in befitting garments.

As is to be expected, he is equally punctilious in demanding that those who come to call on him shall be suitably dressed.

This racial characteristic asserts itself whether the Rajas are garbed in Eastern or Western clothes. They always aim at observing the proprieties. Imperfect knowledge of Occidental usages may betray some of them into error at times, but the mistake is corrected the instant the Ruler learns that he has made it, and is never repeated.

It is an unwritten law among the Indian Rulers belonging to some of the military clans that they must wear their swords when visiting the inner apartments. The story is told, with what truth I cannot vouch, of a Rani who, finding that her husband had come to see her without his sword, questioned him as

to what she had done to deprive her of the privilege of beholding him with his trusty blade at his side. This is interesting, as it throws a sidelight upon the manner in which the manhood of many Dynasties has been perpetuated.

CHAPTER VIII.

IN LIGHTER MOMENTS.

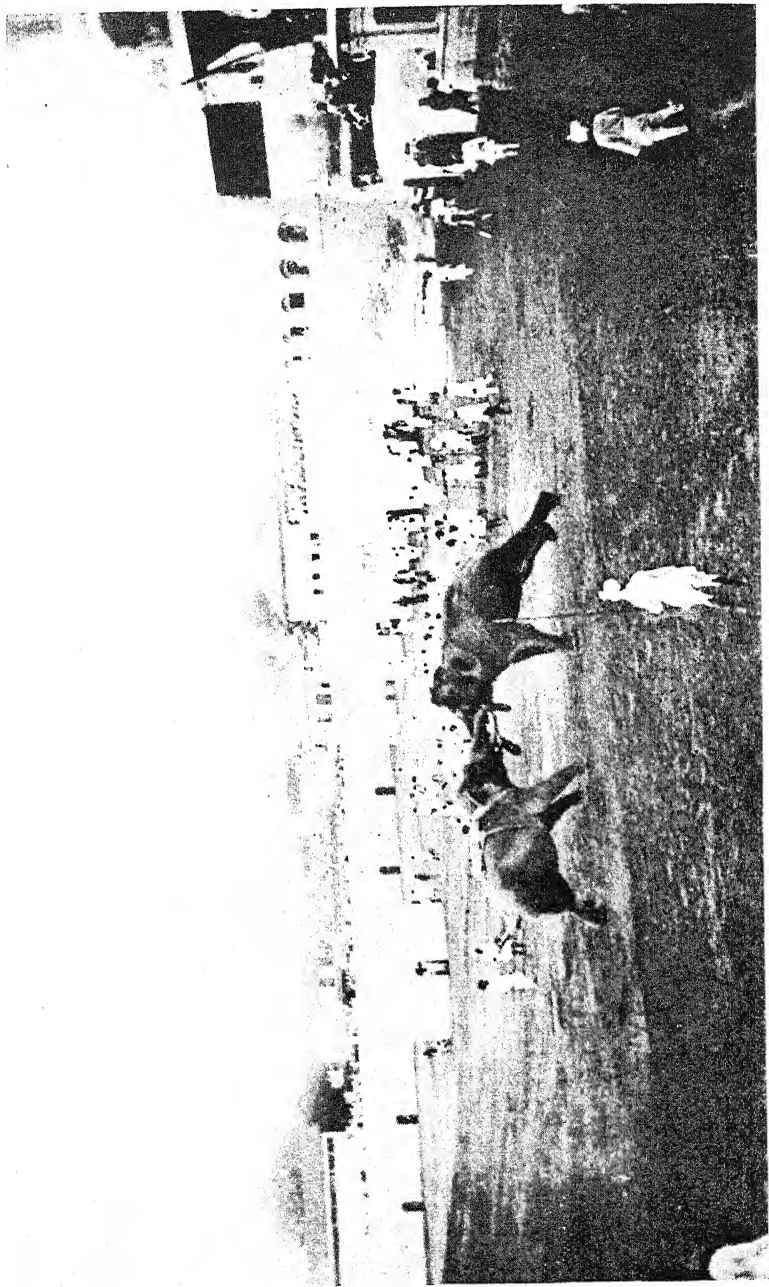
MODERNISM is transforming the pastimes and pleasures of the Rajas quite as much as it is changing the more serious part of their life. That romantic revelry which Westerners associate with the so-called "barbaric East" is disappearing. Its place is being taken by the amusements and manly sports of the Occident.

I shall first describe the diversions that are vanishing, before I give a few details concerning the recreations of the Rajas of our generation.

Music and Singing.

Among the many large establishments of men, women, and animals maintained in the State, in the old days, to amuse the Raja were dancers—male and female—ready at all times to perform before him. Bands of musicians, with Indian instruments of every description, furnished the accompaniment for the dances, or they themselves played the favourite compositions of India. Famous artists journeyed from distant parts of the Peninsula to give exhibitions of their skill, and were rewarded with robes of honour, jewels, and large sums of money. Generally, the Ruler was a good judge of such per-

SUCH SPORTS ARE DISAPPEARING FROM INDIA OF THE RAJAS.



AN ELEPHANT FIGHT.

formances, was often proficient in singing and playing, and took great interest in preserving the traditional Indian technique.

Wrestlers and Acrobats.

His Highness could, at any moment, call upon the companies of actors he retained to produce dramas. These were usually based upon some notable event in Indian history. The leading characters represented half historical, half legendary personages. Often the Hindu gods and goddesses figured prominently in the scenes that were enacted.

Large bodies of wrestlers were employed by every Court, many were specially invited, while others came, of their own accord, to display their strength and skill before the Raja, and win his favour. More than likely the Ruler was himself an athlete, and could, therefore, appreciate the feats of those who engaged in the bouts.

Large troupes of highly proficient acrobats were kept on the household list.

Animals and birds were specially trained to perform tricks. Canaries and parrots with brilliant plumage discharged toy cannon, or rode tricycles. Cocks and partridges, rams, buffaloes, bulls, and even rhinoceros and elephants, were made to fight each other.

Elephant Fights.

If the elephants were not passing through their period of temporary madness (*masti*), they would be excited by drugs. A pair of them would be brought in from opposite gates, hobbled with heavy iron chains. The moment their fetters were removed

they would rush at each other. Their thick skulls would crash together with a resounding thud that could be heard in every corner of the large arena. Each would manœuvre to thrust his tusks into the other's neck. With heads pressed tightly against each other, they would push until both would be standing erect on their hind legs, all the while beating each other with their trunks. At last one would prove the stronger, and would steadily drive his opponent to the wall of the arena, mauling him, every step of the way, with tusk and trunk, and battering him with his forehead. At this point men would surround the furious pachyderms, holding above their heads lighted fire pots, which emitted thick, suffocating smoke. In the moment of confusion, spiked iron anklets would be slipped on the animals' legs. These, cutting into their flesh, would hurt them so excruciatingly that they would instantly become submissive to their keepers, and would have only one desire—to get back to their stables, where the instruments of torture would be removed from them.

Another way of amusing the Raja was for a swarm of attendants to tantalize a mad elephant by running right up to it, dragging their turbans on the ground in front of it, jumping out of the way when it would make a sudden dash at them. Houses of solid masonry were built in the arena, with doors so low that the men could enter, but the elephant could not. When they were hard pressed, the baiters would take refuge in one of these retreats. The elephant would rush at it, full speed, trying to break it down so as to kill his tormentors, but all his efforts would be vain.

Sometimes a bag of money would be tied to the tusk of a mad elephant, and, one by one, men riding on horseback would attempt to go up to the crazed beast and remove the prize. Back and forth across the arena the elephant and horseman would dash, the lighter animal, guided by his skilled rider, being able to jump away from under the very feet and threatening trunk of the wild beast. Sometimes the elephant would win the game, and a man's mangled body would be carried out, as another contestant galloped in. Generally, however, human ingenuity triumphed.

Hunting.

The Raja was usually fond of hunting. Accompanied by his military nobles, Court dignitaries, and professional hunters (*shikaris*) he rode to the chase, sometimes on horseback, sometimes on an elephant, according to the character of the *shikar* (hunt). If he was going out on a pig-sticking expedition, he rode a horse, and carried a sharp spear. If he went out after lions or tigers, he usually sat in a large, box-like howdah, fastened on the back of an elephant, from which point of vantage he could fire his rifle at the jungle-brutes that had been stirred up by the army of beaters, who went ahead and drove the game towards the hunting party. Sometimes a platform (*machan*) was fastened to the trunks of tall trees, higher up than a lion could jump, and from this the Raja shot the beast as it was driven towards him.

An elephant hunt was always an exciting affair, especially when they were captured alive. A large enclosure would be made in the heart of the

jungle. A deep, wide ditch would be dug around it, and there would be only one possible way of getting into or out of the *kheddah*, as it was called. The hunters would work their way round a herd of wild elephants, until it was between them and the enclosure, and would then drive them towards the entrance. Once they had been driven, pell mell, into the pen, they would be skilfully hobbled and thrown down, made prisoners, and, eventually, tamed and trained.

Sometimes a *cheetah* would be hooded and roped about until it could not move, and carried on a cart by the hunting party. When a herd of black buck was sighted, the hood would be removed from the cat-like beast and it would be turned loose. It would at once make its way to the bucks and jump at the throat of one of them, bringing it to the ground. At this point the party would come up and coax the *cheetah* to loosen its hold on its fallen prey by dangling pieces of raw meat, dripping with blood, before its eyes.

Merry-Making at Festivals.

The numerous religious festivals formed the occasion for special amusement. Probably the greatest fun was furnished by the *Holi*. This celebration, usually falling in March, lasted for days. Huge bonfires would be set ablaze nightly, and actors would present plays by the light of the burning piles. One day was known as the *rang* or "colour" day. People went about with red and yellow powder in a bag, with which they hit every one whom they passed, leaving blotches on the white

clothes of their victims. Or they squirted coloured water from syringes at all whom they met.

Another festival that was celebrated with great pomp was the *Dusehra*, in commemoration of the victory of Rama over his enemy the crafty Ravana, the King of Ceylon (Lanka)—the theme of the epic, the *Ramayana*. This, also, occurred early in the spring. The festivities on this occasion included a dramatization of the episode.

In the morning, a *Durbar* (Court) would be held, at which the Raja and all his nobles and officials would appear gorgeously dressed, and wearing a wealth of ornaments.

A Gay Procession.

In the afternoon of the same day there would be a magnificent State procession. All the troops, dressed in their smartest uniforms, their horses splendidly accoutred, would lead the line of march. The nobles and officials would follow, riding on richly caparisoned elephants and camels. Bands playing Indian, or Western instruments, and dancing girls, dressed in gay-coloured *saris*, with tinkling ornaments in their ears and noses, and on their necks, arms, fingers, ankles, and toes, performed as the cavalcade moved forward.

Finally, towards the end of the long cortége, would come the Raja, usually on his own elephant, the tallest, finest beast in the State. Its trunk and ears would be fantastically decorated with paint. Heavy gold anklets would be clasped about its legs. Its tusks would be circled with gold rings set with flashing jewels. Long, heavy, gold chains

would hang down behind its ears. A blanket of cloth of gold would nearly touch the ground on both sides. The howdah in which the Ruler sat was of gold, and was ornamented with precious stones of all kinds. Suspended at one side was a gold ladder, up which he had climbed to reach his seat.

Illuminations.

On the night of the *Diwali*—a festival celebrated in the autumn in honour of Krishna or Kali—every Hindu house would be illuminated, converting the city into an enchanting region of soft light, as if all the elves in fairyland had been let loose to transform the dull, commonplace, work-a-day world into a land of beauty and delight on that one night in the year. The Raja's residence, and the bushes and trees in the grounds surrounding it, would be ablaze with thousands of lamps of all colours.

The lake at one side or in front of the palace would be a sheet of flame, produced by fireworks kept burning round its rim. Its surface would be dotted with tiny lights floating about in paper boats, launched by shy maidens anxious to read their future in the length of time the candles would burn. Boats decorated with fairy lamps moved slowly about, while from platforms in the water exquisite fireworks were set off.

A Muslim Festival.

The celebration of Muhurram, in memory of the martyrdom of Hassan and Husain, the sons of Ali, who was the son-in-law of the founder of Islam, lasted for days. Nightly the heartrending scenes

of the sanguinary struggle would be re-enacted. Crowds of Musalmans belonging to the *Shiah* sect would go about beating their breasts in religious frenzy, and chanting elegies.

Finally, on the last day of Muhurram, the proceedings would culminate in a procession. Replicas of the tomb in which Hassan and Husain were buried at Kerbela (*tazias*, *tabuts*, etc.), constructed of paper and tinsel by the devout Muslims, some of them at the expense of thousands of rupees, and representing weeks of labour, would be escorted through the city by a grand procession, and taken to some river or tank, where they would be submerged under water.

So tolerant were the Hindu Rajas of the faith of their Musalman subjects that many of them rode in the procession, and contributed money to help the Muslims to celebrate their festival.

Births and Marriages.

Births in a Raja's family were celebrated with great *éclat* in all Indian States. The rejoicings were particularly great if the Rani gave birth to an heir, or if a male child was born to the heir-apparent, thus assuring succession. On such occasions every house, even that of the poorest person, was decorated. The town was illuminated at night, and costly fireworks were set off. Courts were held. Banquets were given to the nobles and officials. Brahmans and the poor were feasted.

The marriage of a Ruler or his son was the occasion of great festivities. Troupes of entertainers of all kinds were brought from the four

corners of the Peninsula. Sumptuous feasts were given. The ritual was elaborate and costly. The total expense amounted to hundreds of thousands of rupees.

Whatever festivity or amusement the Raja of the old school may have engaged in, he never indulged himself alone, but provided fun for others as well. His nobles, courtiers, and officials attended the entertainments.

The women were not forgotten at such times. A portion of the amphitheatre was screened off with gauze curtains, from behind which they watched what was going on in the arena without being seen by men.

The business of amusing the Raja incidentally provided employment for a large number of persons.. Scores, sometimes hundreds of men and women were maintained, all proficient in their art and proud of their skill.

Taste Changing.

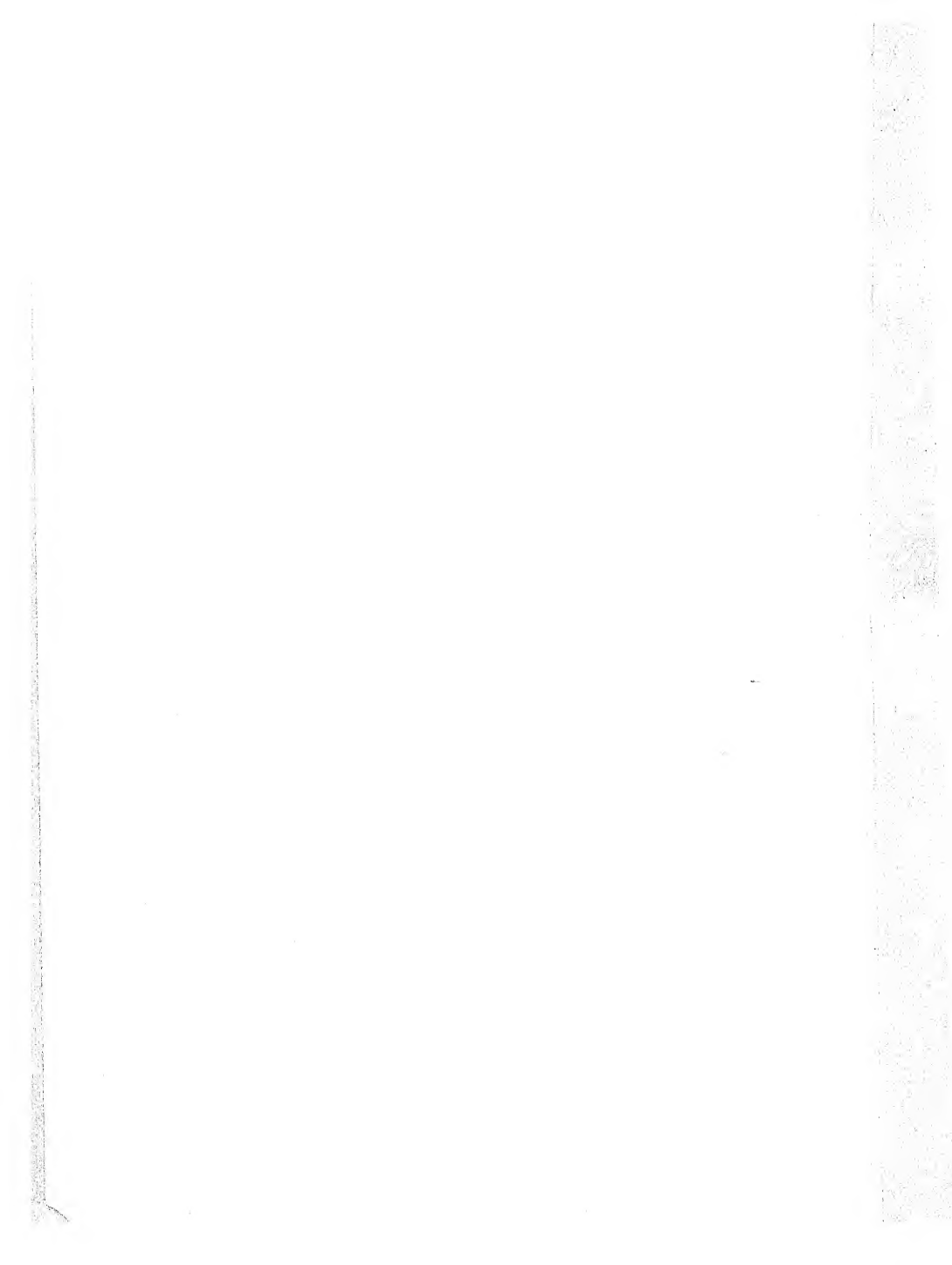
These establishments are doomed. During recent years the notions of the Rajas have changed. Many of them have lost the taste for Indian music, wrestling, and sports. Some of them can see no art in dancing, but regard it as the invention of the devil. Some grudge the expense incurred by maintaining artists and *shikaris*. The services of musicians, acrobats, and others are being dispensed with.

Many of the Rulers are taking to Western sports, and are distinguishing themselves at polo, cricket, tennis, golf, billiards, bridge, and other Occidental games. The Maharaja of Patiala, and

THE RULER OF THE LARGEST STATE IN RESPECT OF AREA, HIS
HIGHNESS IS AN ABLE AND JUST ADMINISTRATOR.



HIS HIGHNESS THE MAHARAJA OF JAMMU AND KASHMIR.



the Jam of Navanagar ("Ranji") have played cricket in Britain, and secured international fame. I may add that the Maharaja of Patiala dashes, in a powerful motor car, across rough country, driving over hedges, and streams, hunting black buck.

I know a Raja whose father used to find excitement in tying a bag of gold to the tusk of a mad elephant, and tempting dare-devils to snatch the prize. His Highness amuses himself with billiards, bridge, cricket, polo, tennis, or golf. He grudges the time that he gives even to these pastimes, and spends much of his leisure reading books on religion, philosophy, economics, and science. I have seen him sit for hours intently studying finger prints, or biological specimens.

Mechanical Genius.

Some Rajas show great mechanical genius, and find recreation in running railway engines, repairing machinery, and inventing useful and fantastic contrivances. The Maharaja of Gwalior, for instance, does all these things.

Whatever they may do to while away their time, most of the Rajas forget their dignity and put aside their reserve when on pleasure bent. For instance, if, in the excitement of a game of blind man's buff, a courtier accidentally slaps the Ruler in the face, the latter is not offended.

Sense of Humour.

An amusing story is told of one of the leading Indian Rulers who has a highly developed sense of humour. While a *nautch* girl, who was

very fat and unshapely, but an exquisite dancer, was entertaining his guests, he suddenly beckoned to his Prime Minister. The portly Premier, who somewhat resembled the danseuse in shape, came forward, bowing nearly to the floor as he advanced, wondering what business of moment could have arisen that he was thus summoned. "Why don't you go out there and dance with your sister?" were the startling words that fell from the Ruler's lips. The *Diwan* was descended from a race of courtiers, and heartily joined in the laughter directed against him.

Maharaja Sir Partab Singh showed a keen sense of humour when he was dealing with a delegation of agitated Brahmans, who objected to his taking all the gods and goddesses from the various temples in Jodhpur, putting them in a single sanctuary, and closing up all the rest, for the sake of economy. When they protested to him, he quickly silenced them by saying: "Don't you like to go, sometimes, to visit your relatives and friends?" They replied that they did. "Then," he asked them, "can't you understand how happy the gods and goddesses must be to be together, under the same roof, when they have been separated, in so many temples, for such a long time?" Clever as they were, the Brahmans had no answer ready for such a sally.

CHAPTER IX.

ABSENCE OF EXTERNAL SOVEREIGNTY.

IT has been stated in the introductory chapter that the Indian Rulers do not possess external sovereignty.

The non-existence of such power completely cuts off the Rajas¹ from relationship with any Power other than the British. Severally or jointly they cannot make nor end war, nor pursue negotiations concerning administrative affairs with any foreign Government.

None of the Rajas possesses the privilege of stationing an Ambassador at, or sending an Envoy to, a foreign Court, or entertaining a representative of a foreign Power at his own Court. None can accept a title or honour from a foreign Government—at any rate, not without first securing the formal consent of the British.

Rajas Isolated.

The absence of external sovereignty results in the isolation of one Raja's Government from that of another. No Indian Ruler can go to war with

1. Nepal, as related in Chapter I., Part II., retains "external sovereignty," and these remarks do not apply to it.

another, even with one who is his vassal and pays tribute to him. He cannot carry on or complete negotiations with another concerning peace, or any administrative matter. The Rajas, singly or in numbers, may not arrive at any kind of political understanding between themselves, nor bestow, receive, nor exchange tokens likely to carry any political significance with them. One cannot give titles to another, nor receive envoys from another Court.

From an instance that occurred in 1911, it may be deduced that a Raja may expect to surrender his own State if he elects to act as Regent of another. In that year His Highness Maharaja Sir Partab Singh abdicated the throne of Idar in favour of his adopted son, His Highness Maharaja-dhiraja Daolat Singh, prior to assuming the Regency of Jodhpur during the minority of his great-nephew, His Highness Sumer Singh, the Maharaja of that State. To avoid leaving a wrong impression it may be added that in earlier years cases occurred where a Raja carried on the administration of his own State while acting as Regent of another.

The Rajas, no matter how close their racial affinity, blood-relationship, or friendship may be, must transmit all communications of an official character through the British. No exception is made in the case of one who is dealing with his tributary. This policy is carried to such a length that certain Rajas are not allowed to collect directly the tribute due to them from some of their feudatories.

A few Indian Rulers whose Territories are interlaced are allowed to send official papers of a

routine nature, such as summonses, warrants, and applications for extradition, direct from one State to another, in order to facilitate the administration of justice. These concessions have not in any degree modified the complete severance of one Indian Administration from another.

Quarrels Avoided.

This policy is said to have been designed and enforced in order to eliminate all possible opportunity for Indian Rulers to quarrel with one another. It does not always succeed in this object; and disputes arise between neighbouring States, chiefly over issues pertaining to boundaries, the extradition of criminals, and other minor matters. The Rajas are bound by treaty or understanding to submit any disagreement that may arise between them, or with any Power, to the British for arbitration; and their finding is final and binding.

No treaty sheds more light on the Rajas' lack of external sovereignty than the one the Government of India concluded with Mysore on November 26th, 1913. Article 10 reads:

"The Maharaja of Mysore shall abstain from interference in the affairs of any other State or Power, and shall have no communication or correspondence with any other State or Power, or the Agents or Officers of any other State or Power, except with the previous sanction and through the medium of the Governor-General in Council."²

2. *The Gazette of India*, December 13th, 1913, Pt. I., p. 1332.

While all the Indian Rulers have lost the rights pertaining to external sovereignty, a few of them retain the privilege of bestowing titles and honours upon the courtiers, officials, and subjects of certain other Rajas.

Personal Relations.

What has been said about the Rajas relates to them only in their capacity of Rulers. No check is imposed upon their private intercourse with one another. As relatives and friends, they may, with perfect freedom, communicate directly with each other.

Social Amenities.

The Rajas frequently send gifts to other Rulers on the occasion of weddings, birthdays, and deaths. Special agents usually convey the presents and letters (*kharitas*) of congratulation or condolence, as the case may be. They pay visits to other Rajas, on the occasion of celebrations, such as birthdays and marriages, during festivals, like *Holi*, *Diwali*, etc., for the purpose of hunting (*shikar*), and to participate in sports like polo and cricket. Reference to these *fêtes* and games has been made in the preceding chapter.

Liberty of Movement.

The Rajas do not go out of their States for travel in India or abroad without the knowledge of the British Government.

The arguments in support of restricting their movements abroad can best be summed up by quoting the following extract from a circular letter inspired by Lord Curzon, during his term of office as Viceroy and Governor-General of India, extending from 1899 to 1905 :

“6. The Government of India hold very strongly to the opinion that the first and paramount duty of a Native Prince or Chief lies towards his own State and people. By the protection and authority of the Supreme Government, he is guaranteed a security of tenure in his exalted station superior to that enjoyed by rulers in any other country in the world, and one which is only sacrificed or impaired by gross misconduct on his part or by some other offence of exceptional gravity. In return for these advantages the Government are entitled to claim that the ruler shall devote his best energies not to the pursuit of pleasure, nor to the cultivation of absentee interests or amusements, but to the welfare of his own subjects and administration. Such a standard of duty is incompatible with frequent absences from the State, even though these may be represented as inspired by the pursuit of knowledge or by a thirst for civilization. In proportion as a Chief becomes infected with these tastes and inclinations, so in many cases is he apt to be drawn further away from, instead of nearer to, his people. It is not denied that advantages may result to both parties, from a widening of the range of knowledge of an intelligent ruler, and from the application to his local administration of the lessons acquired in

the school of western experience. Cases have occurred of such felicitous consequences; and the Government of India have no desire, by any revulsion of policy, to preclude or to retard their recurrence. But it cannot be denied that such cases are on the whole in the minority; that habits of restlessness and extravagance are even more likely to be inculcated in the Oriental mind by a sudden change of environment, and by the temptations of European society, than are incentives to duty or aspirations for reform; and that that result of European tours, particularly if too frequently repeated, is more often a collection of expensive furniture in the palace and of questionable proclivities in the mind of the returned traveller, than an increase in his capacity for public or political service.

"7. It is not any defence of repeated journeys to urge that their cost is borne by the private income of the individual, and not by the treasury of the State. The line of division between these two sources of revenue is, in many Native States, so thin that a private outlay is often synonymous with a public encumbrance. Nor, even were this not the case, can the Government of India admit that the personal revenues of a Chief are of so sacrosanct a character, as to be expended without protest, in a matter where their own sanction is required, in a fashion or upon objects which may be inconsistent with the public responsibilities of their owner."³

3. Supplement to the *Gazette of India*, August 25th, 1900, pp. 1955-56.

Those who argue against the imposition of limitations upon the freedom of the Rajas to travel abroad declare that the restrictions are based upon the insinuation that the Indian Rulers are not capable of deciding what is and what is not in the interests of their subjects, and are not conscientious enough to be trusted to do only that which will be best for their people. It is contended that these regulations are more suitable for adolescents than for Rajas of large States, generally administrators of proved capacity, and anxious to advance the welfare of those over whom they rule.

Advantages of Travel.

Even those Rajas who journey to Europe admittedly for rest and recreation go back to their States with renewed vitality, and new ideas and ambitions, and introduce reforms which would not have been made by them but for their travel in far-off lands. In some cases such improvements may have been dearly bought. But the Rajas do not now incur so great an expenditure on European travel as they are supposed to do. They do not charter steamers for the exclusive use of their party, and they do not bring large retinues with them, as they once did. Their own good sense, and not outside pressure, is responsible for curtailing expenditure in many directions which formerly occasioned waste.

British Obligations.

In view of the fact that the Indian Rulers do not have external sovereignty, the British have assumed certain obligations with regard to them. They act as

intermediaries between Rajas and Rajas, and between the Rajas and the Powers. British agents protect the subjects of Indian Rulers when outside their States.

The subjects of the Rajas can travel and carry on business in British India with freedom. They are not debarred from employment in Government offices in British India, but they cannot enter certain services, such as the Indian Civil Service and the Indian Medical Service.

CHAPTER X.

BRITISH INTERVENTION IN CIVIL ADMINISTRATION.

IT is difficult to describe the limitations which the British have imposed upon the civil administration by the Rajas. In theory, they are many and of a hampering nature, while in everyday practice they are few and of little importance.

British Intervention.

The treaties and understandings existing in the case of practically all the Indian States have conferred upon the British large powers of intervention.¹ Each Indian Ruler, great or small, is bound to receive a representative of the British Government, and to listen to any advice he may offer. If serious maladministration results from his ignoring the warnings of the British representative and persistently refusing to comply with his expressed wishes, the Raja may be dethroned, or, at least, be deprived

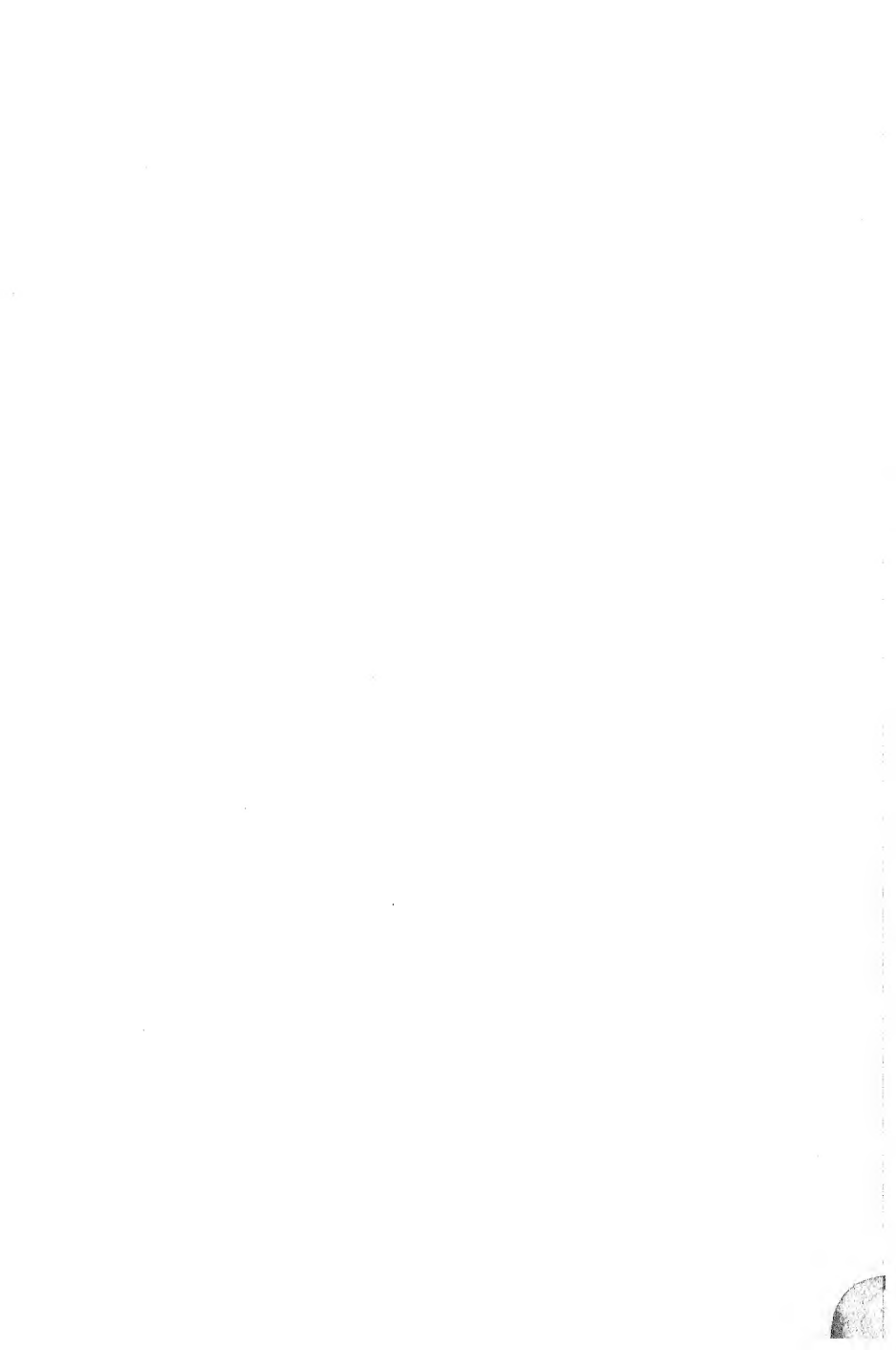
1. According to the treaties published and the official statements issued at various times, the British do not intervene in the internal administration of Nepal and Bhutan. See chapter on Indian States, in *Statement Exhibiting the Moral and Material Progress and Condition of India during the year 1911-12, and the Nine Preceding Years*, and the treaties relating to Nepal and Bhutan in *A Collection of Treaties, Engagements, and Sanads relating to India*, etc., compiled by C. U. Aitchison. B.C.S. Also refer to pages 181 and 182 of this book.

of his ruling powers for a term of years. It hardly needs to be repeated that the British engagements with the various States empower them to try any Raja whom they may consider guilty of misgovernment, or who has committed some offence or crime. They may mete out to him any punishment which they may consider he deserves; and there is no appeal from their decision.

The Personal Element.

Much depends upon the temperament of the British Agent appointed to the Court of a Raja, and upon the Ruler's capacity and tact, as to whether they co-operate or clash. If the Resident has a meddlesome disposition, or if he is a megalomaniac, he has it in his power to make life exceedingly uncomfortable for the Raja, and to restrict his functions of sovereignty. On the other hand, if the Ruler is not capable of managing his affairs wisely, or is too indolent to attend to them, the British representative is forced to take an active part in the Government. Numerous instances of discord caused by over-zealous and tactless Residents, and by inefficient Rajas, have occurred in the remote and immediate past; and there is no guarantee that they may not be repeated in the future.

But in normal circumstances, the British policy seems to be to abstain from interfering with the government of the Rajas as far as possible, and to do nothing that will impair their authority or injure their prestige in the eyes of their officials and subjects. Lord Minto, Viceroy and Governor-General of India from 1905 to 1910, delivered a



THE EFFICIENCY OF HIS HIGHNESS'S ADMINISTRATION IS BRINGING
PROSPERITY TO BIKANER.



Photo by C. Vandyk, Ltd.

HIS HIGHNESS THE MAHARAJA OF BIKANER.

speech at Udaipur (Rajputana), on November 3, 1909, in which he clearly stated this principle.

Abuses Gone.

The policy of non-interference is largely due to the great changes that, during recent decades, have taken place in the ideas of the Rajas, and in their methods of administration. Grave moral and governmental abuses do not now exist as they did a generation or two ago, inviting reprimands from the British. Slavery, the killing of girl-babies, the burning of the widow on the funeral pyre of her dead husband (*Sati* or *Suttee*), and barbaric methods of punishment, such as sentencing criminals to be trampled to death by elephants, have ceased. Rajas no longer maltreat converts to Christianity, nor do they execute or imprison for life a man who has killed a cow.

Most of the Rulers are so passionately devoted to discharging their kingly functions, and are such capable administrators, that any interference on the part of the British Agent would be an uncalled for act.

Decentralization.

The policy of non-interference which the British are adopting is partly due to the spirit of our age. The centralization of authority is passing, all over the world. Power is being delegated to local bodies. Many persons have tried to prevent these tendencies from finding scope in India, inspired by the notion that the Eastern people are best ruled by an autocrat established at the heart of an Empire.

Foreigners, ignorant of Indian tradition, history, and culture, alone could have cherished such ideas ; and as they are becoming acquainted with the real India, they are giving up the effort to stop progress. The ideal of a highly centralized government managing the minutest affairs at the remotest point of the Peninsula now does not appeal to the imagination of many responsible persons. Those in authority are recognizing the utility of strengthening the local governments. The policy of leaving the Rajas to work out the destinies of their subjects is becoming the rule, and this is increasing their fidelity to the British Crown, and conducing to the good government of the Indian States.

Raja and Resident.

The relations which now generally exist between an Indian Ruler and the British Resident at his Court are those of personal friendship. The two feel that they can implicitly trust each other. The Ruler welcomes any suggestion that may come from the British Agent, and in moments of difficulty seeks his counsel. The Resident does not force his opinions upon the Raja, refrains from criticising his policy as far as possible, and when circumstances compel him to express disapprobation, endeavours to avoid unnecessarily inflicting pain and humiliation.

In most large States, affairs are so well regulated that the functions of the Agent are largely limited to serving as the medium of communication between his Government and the Raja, and between him and the administrations of other States ; to figuring at Court functions ; to exchanging social amenities with the

Ruler; and to performing the routine duties of his office.

Small pieces of land in many States have been assigned to the British for the location of their Residencies, cantonments, etc. These tracts usually lie in the heart of Indian States, but they are, to all intents and purposes, British territory. Criminal justice is administered by the Resident or by his assistant; but some of the civil functions are exercised by the Raja. For instance, the Nizam of Hyderabad imposes and collects taxes on intoxicants in Secunderabad, which is a British Cantonment. After deducting expenses, he hands over the revenue to the British Agent, to be spent upon the military station and the adjoining town.

Occidentals in States.

The British Agent controls criminal plenary jurisdiction over Europeans, Americans, and Anglo-Indians (formerly known as Eurasians, which term aptly indicated their mixed origin), settled in Indian States.

It may be added that the Rajas cannot employ Europeans or Americans without the express permission of the British, and that they must dismiss those whom the British may require them to discharge. They cannot bestow a title upon any Westerner in their service, or settled in their States for trade, missionary, and other purposes.

The principal Rajas are competent to try all Indians for crimes of every description, but they are required to inform the Resident of all cases in which they pass death sentences—in many cases before the

criminal is executed. In some States the Resident controls the trial of British-Indian subjects for heinous crimes. In minor States, those charged with serious offences are tried by the British Agent, and not by the Raja.

Communications.

Criminal jurisdiction over the systems of Imperial communications, not excepting those portions lying in Indian States, is vested in and exercised by the British.

The right to build and maintain trunk-lines, telegraphs, telephones, and postal routes throughout the Peninsula, irrespective of whether they are in British or Indian territory, is vested in the British-Indian Government, and all land in India of the Rajas required for such purposes has to be ceded.

Indian Rulers can build railways in their own States, and telegraphs to facilitate the working of the lines. With isolated exceptions (among whom the Maharaja of Kashmir may be mentioned), they cannot erect telegraphs for purposes of general communication. All can construct telephones. Those among them who have not been persuaded to cede their postal rights can have their own postal systems. In many States there is a dual postal system, the Imperial, owned and managed by the British, and the internal, maintained by the Raja's Government.

The production of certain commodities in Indian States is restricted. Of these, the following need special mention:

Salt Manufacture.

The mining and manufacture of salt is regulated

by strict rules. Many States may not manufacture this article. None may ship it into British territory. There are some cases in which salt produced in a State cannot be sent to another portion of it if British territory intervenes.

These restrictions, it is explained, are placed upon this industry in the interests of the British-Indian salt monopoly, to protect which the British Government acquired the lease of the Sambhar Salt Lake in Rajputana from the States of Jodhpur, Jaipur, and Kishengarh. As the result of this policy, the revenue derived by the Rajas from this source does not usually amount to much.

Poppy Culture.

Poppy culture is permitted in several States, but the area is strictly defined, and must not be increased without the express sanction of the British. The juice of the poppy must be sold by the cultivators to the Raja, who alone has the right to manufacture opium.

Any opium for consumption outside the State must pay the British "pass" or "transit" duty before it is transhipped. If it is to be sent out of India, it must be conveyed to Bombay or Calcutta, where the British authorities periodically hold auctions for the disposal of chests of the drug, each weighing about 140 pounds.

I may add that though the revenue derived from the export of opium from the Indian States is constantly decreasing, yet, in some cases, it is still an important item.

The Rajas are "advised" to bring the taxation

of opium and other intoxicating drugs and alcoholic liquors consumed in their States into line with the British standard.

Regulation of Intoxicants.

The policy which is being recommended to the Indian Rulers, and which many of them are seeing fit to inaugurate, is to put an end to the old system of giving or selling the privilege of distilling liquor to one or more persons in the State; or permitting individuals to produce spirits for their own consumption. Instead, the Government is itself engaging in the manufacture of liquor, or, at least, is controlling its production. Either distilleries have been erected, and the State manufactures spirits of different strength; or a contractor produces spirits under strict Government supervision, and pays a tax on it before it leaves the premises. In any case, the liquor is sold only to licensed vendors.

The effect of this *Abkari* or excise policy upon the revenue derived from the production and sale of "country spirits" or *arrack*, in the large States, is very noticeable. The income from this source is steadily increasing.

The Liquor Habit.

The officials of these Indian States attribute the increase in the excise revenue to the fact that the Government has stopped illicit traffic, and derives taxes from all liquor distilled and sold; but to anyone who has investigated the conditions, it is plain that it is partly due to the larger consumption of liquor, owing to the spread of the habit among the subjects of the Rajas, who are giving up their tradi-

tional abstemiousness. I regret to add that this evil, in some cases, has been fostered by the eagerness of the officials to make a good show in respect of the revenue gathered, which has caused them to expose to temptation people who never before had been thus enticed.

Some of the progressive Rulers have noticed this tendency, and are introducing measures to control licensing by "local option." Some of them are also taking steps to decrease the consumption of opium, hemp products, and other drugs.

The Rajas are compelled to charge $3\frac{1}{2}$ per cent. duty on superior grades of cotton yarn and cloth made in their States, in addition to any royalty they may derive. If they do not impose this taxation, it is exacted from the goods when they enter British India. The impost is known as the "countervailing duty," and is so called because it is designed to handicap the Indian industry to the same extent as the customs levied upon such goods imported from Manchester.

Customs.

The Rajas, with some exception, are not prohibited from imposing tariffs as they like. Many subject both imports and exports to duty. In such cases, certain articles are usually exempted, the list being known as *mu'afi* or *mafi* (free). The revenue derived from customs by some of the principal Rajas makes an important item.

However, many States are not surrounded with a customs ring, and there is free entry of commercial products from British India into them, and *vice versa*. Where a tariff wall exists, the present tendency is to pull it down.

In some instances, the abolition of customs is entirely voluntary on the part of the Rajas, and is not dictated by the British. The Rulers have taken this action in order that their subjects may not have to pay duty twice, first when the goods are landed at the British-Indian port, and again when they enter their Territories.

Minting Coins.

Some Rajas possess the privilege of issuing currency. The tokens minted by them, however, are for internal use.

Many of the Rulers have surrendered this privilege, in perpetuity, or for a term of years, and have adopted British-Indian coinage. They have done so because of the ruinous rate of exchange. In all such cases, they hated to part with this, a highly cherished symbol of sovereignty, and a source of income.

To sum up:

The various cessions that have been mentioned concern minor privileges of sovereignty, with the exception of one, which empowers the British to exercise jurisdiction over serious crimes, which, however, does not apply to the large and important States. In other words, the internal sovereignty of the principal Rajas remains practically intact.

What a Raja can do.

A Raja can, as a rule, appoint any Indian who is not an employé or an ex-employé of the British Government (such as a retired member of the Indian Civil Service, or of the Indian Medical Services) to

hold any office in his administration, and can promote, pension, punish, or discharge any Indian in his service. In certain cases, he must consult with the British before changing his Premier.

He can levy and collect taxes to meet his personal wants, and the civil and military expenditure incurred by the State for carrying on the administration. No objection is offered by the British so long as a fresh imposition is not flagrantly oppressive; and the methods of collecting revenue are not barbarous.

Control, varying in degree, is exercised by the British over the administration of justice in cases of serious crime.

He is left free in his legislative activity, and can enact new laws and modify, repeal, or codify old ones. A few large States, Travancore and Cochin, for instance, are required to secure the sanction of the British before enforcing new laws.

He can provide works of public utility—roads, railways, telephones, telegraphs, irrigation canals, executive offices, courts, school and college buildings, etc. His limitation in respect of building communications is that he cannot construct telegraphs for general communication. He is also required not to build railways, irrigation or drainage canals, or other public works that may conflict with or adversely affect similar enterprises which the British-Indian Government or other Rajas may be carrying on in or near his State, or that threaten in any way the welfare of the people of British India, or those of any other Indian Ruler.

A Raja can take any step that may seem necessary to him to encourage agriculture, industry,

and commerce; to conserve and develop forests; to promote the spread of education; to guard the health of his subjects; to put down epidemics; to improve general sanitation; to fight famine and scarcity; to check social, moral, and religious abuses; and to train his subjects in self-government.

In Abnormal Times.

In abnormal times, such as when a Ruler is temporarily deprived of his power, or when he is a minor, the administration of the State is conducted by the British. Sometimes an administrator, who may be either an Indian or a British officer, is appointed to manage affairs. Or a Regent, with or without a Council of Regency, is entrusted with the task of conducting the Government, under the watchful eye of the British Agent. In the case of a minority, the wishes that may have been expressed by the dying Raja in regard to the appointment of a Regent and other officials are adhered to as far as is practicable.

A Ruler who has been deprived, for a time, of his powers, on account of maladministration, is not reinstated until the British are satisfied that his return to the throne will not disorganize the Government.

Minority Régime.

The minority régime is not brought to a close until the British believe that the Raja, whose education they have controlled, is old enough and qualified sufficiently to be invested with powers. It never ends before he is eighteen years old, and is seldom protracted after he is twenty-one.

THEIR HIGHNESSES WERE ALL MINORS AT THE TIME OF THEIR
SUCCESSION.



Photo by C. Vandyk, Ltd.
HIS HIGHNESS THE NAWAB OF
BAHAWALPUR.



Photo by C. Vandyk, Ltd.
HIS HIGHNESS THE MAHARAJA OF
BHARATPUR.



Photo by Speight.
HIS HIGHNESS THE MAHARAJA OF
MARWAR (JODHPUR).



Photo by Bourne & Shepherd.



Photo by C. Vandyk, Ltd.

While a State is temporarily controlled by the British, they generally strive to improve the administration. The changes generally inaugurated are:

1. The settlement of the State land on the basis of cash payment (*ryotwari*) in place of the practice of dividing the produce between the Government and the holder, called *Batai*, *Latai*, *Bhag Batai*, etc.
2. The commutation into cash payment of the military tenure, whereby the holders of *jagirs* are required to furnish a stipulated number of soldiers and horses to the State.
3. The discontinuance of State coinage, postal service, etc.
4. The remodelling of the State law after the British pattern; and
5. The reorganization of the systems governing *Abkari* (excise), the production of opium, the manufacture of salt, etc.

Succession.

The competence of the Rajas to nominate their successors has been affected by the arrangements into which they have entered with the British. Generally speaking, every one of them can designate the one who shall follow him on the throne. One curious exception to this rule is the case of the Raja of Hill Tippera, who is so bound by the Regulations that in practice he is not competent to choose his immediate successor, but can only select his successor's successor.

Almost every Raja has been, by now, invested with the power to adopt a male member of his

Dynasty to succeed him, if the direct line fails. This privilege was given to a number of them in 1862, by a *Sunnud* which, in the case of the Hindus, read as follows:

"Her Majesty being desirous that the governments of the several Princes and Chiefs of India who now govern their own territories, should be perpetuated, and that the representation and dignity of their Houses should be continued, I hereby, in fulfilment of this desire, convey to you the assurance that, on failure of natural heirs, the adoption by yourself and future rulers of your State of a successor according to Hindoo law and to the customs of your race will be recognized and confirmed.

"Be assured that nothing shall disturb the engagement thus made to you so long as your House is loyal to the Crown and faithful to the conditions of the Treaties, Grants, or Engagements which record its obligations to the British Government."²

The *Sunnud* given to the Muslim Rulers was slightly altered, so as to indicate that the British would uphold any succession "which may be legitimate according to Mahomedan law."

That given to the Rulers of the three principal Sikh States—Patiala, Jind, and Nabha—all belonging to the Phulkian clan of Jats, gave the assurance that:

" if at any time any Maharajah (or

2. *A Collection of Treaties, Engagements, and Sanads relating to India, etc.*, compiled by C. U. Aitchison, B.C.S. (hereafter referred to as *Aitchison's Treaties*), Vol. VIII., pp. 95, 96.

Raja) of (one of the three Phulkian States) should die without male issue, and without adopting a successor, it will still be open to the Rajahs of (the other two Phulkian States), in concert with the Commissioner or Political Agent of the British Government, to select a successor from among the Phoolkian family; but in that case a nuzzuranah or fine equal to one-third of a year's gross revenue of the (State in question) shall be paid to the British Government."³

Many of these *Sunnuds* were given to the Rajas as a mark of appreciation for the help which they rendered to the British during the trying days of the Sepoy Mutiny of 1857.

The Heir Apparent.

Inheritance, direct and by adoption, is invariably governed by the established law or custom of the various States. The throne generally descends according to the law of primogeniture. In a few instances, it is transmitted through the female line. Formerly, many Rajas divided their States among their sons; but this practice has been discouraged by the British, because it multiplied the number of petty States.

Whatever the manner in which the throne descends may be, a Ruler cannot arbitrarily set aside the lawful heir and bequeath his throne to a favourite son or grandson, unless the heir apparent has proved himself to be inefficient to fulfil the duties that would

3. Ibid., Vol. VIII., p. 208. My spelling of Phulkian differs from the old-fashioned form used in the Treaty.

devolve upon him, through mental aberration or deficiency, or through confirmed profligacy. Any change from the established law or custom requires the concurrence of the British.

British Confirmation.

While the British may not, and generally do not, arbitrarily disturb the plans of a Raja in regard to his succession, provided the nomination has been made in accordance with the prevailing law and custom, no succession is held valid by them unless and until they have confirmed it by formal investiture, which usually involves the bestowal of customary gifts (including robes of State) by the British, and the giving of certain presents (which may or may not include *nazar*, or tribute) by the Raja.

Where a Ruler has died without issue, and without having adopted an heir, or where succession is disputed, the British settle any dispute that may arise. In such cases, if two or more persons of different age have equally or practically equally good claims to the throne, the British usually give preference to a boy who can be trained to rule wisely and beneficently, and whose minority will afford them the opportunity to carry out reforms.

The British decision is final in all cases. The proclamation issued by them appointing a successor in a contested case invariably includes a clause signifying that the recipient holds the throne in virtue of its being given to him by the British, and that no dispute concerning it will, on any account, be entertained.

The following quotation from the Dispatch issued on June 5th, 1891, relating to Manipur, illustrates the British position in respect of succession in Indian States:

“It is the right and duty of the British Government to settle successions in subordinate Native States. Every succession must be recognized by the British Government, and no succession is valid until recognition has been given.”⁴

An extract from a letter written on January 15th, 1884, to the Chief Commissioner of the Central Provinces, also sheds light on this subject. It reads:

“The formal investiture of a chief should, if possible, be performed by a British officer; but I am to observe that the succession to a Native State is invalid until it receives in some form the sanction of the British authorities. Consequently, an *ad interim* and unauthorized ceremony, carried out by the people of a State, cannot be recognized, although the wishes of the ruling family and the leading persons in the State would naturally in all cases receive full consideration.”⁵

The administrative, personal, and dynastic rights and privileges are vested in the Rajas and transmitted through them, strictly on the condition that they shall not misuse them, and that they shall commit no unfriendly act towards the British, but shall remain firm in their alliance with the British Sovereign.

4. *The Native States of India*, by Sir W. Lee-Warner, p. 5.

5. *The Gazette of India*, August 22nd, 1891.

CHAPTER XI.

MILITARY AFFAIRS.

I NOTED in Chapter IX. that no Raja¹ is permitted to employ his army to fight another Raja or Power; or to assist any other Raja or Power to start or carry on a campaign of offence and defence.

Military Limitations.

The result of these restrictions is that an Indian Ruler is allowed to use his military resources only for three purposes, namely:

1. To help the British in any operations in which they may engage for the defence of India, or otherwise;
2. To put down internal disorder that the police are unable to subdue; and
3. To take part in State pageants.

It remains to be added that the Rajas are generally required to limit recruiting to their own States, and enlist only their own subjects. They cannot employ anyone who is not a native of India to serve as an officer in their army without securing the express permission of the British.

1. Nepal and Bhutan have complete internal autonomy, therefore, the remarks in this chapter do not apply to them.

I may note *en passant* that, with the permission of the Indian Rulers, the Government of India enlists the subjects of the Rajas in its armies.

Strength of Forces.

The Rulers of large Territories, especially those belonging to the fighting clans, whose predecessors distinguished themselves as organizers of fighting forces and leaders of armies, are definitely bound not to increase their military strength beyond specified limits.

Disbanding Irregulars.

The reduction in the strength of the armies of the principal Rajas has been partly brought about by the disbanding of the irregular forces, of which some held large bodies formerly.

Many Indian Rulers realize that the time is gone when irregulars could make themselves useful, and that modern exigencies render it necessary to replace them by soldiers regularly drilled and well equipped. They consequently readily fall in with the British views. The disbanding of large bodies of irregulars has, therefore, become a common practice in India of the Rajas.

In cases where Rajas have not been deemed of sufficient importance to be expressly limited in the number of soldiers they may employ, any unwarranted increase in the strength of their forces would at once invite attention and reprimand. In practice, this seldom occurs, for the Rajas are on such a friendly footing with the British that they would not undertake such an enterprise without letting the British know of their intention.

The Rajas, as a rule, are limited in the matter of manufacturing or importing munitions of war. A few (Baroda, Mysore, etc.) are not allowed to manufacture arms and ammunition themselves, nor to obtain them through any agency other than the British. Those who have sea-boards are particularly prohibited from importing arms and ammunition through a foreign agency. For example, Article 9 of the Treaty made with the Rao of Cutch, concluded on October 13th, 1819, reads:

“The Kutch Government agrees that no foreign vessels, American, European or Asiatic, shall be allowed to import into the territories of Kutch arms or military stores. The Honourable Company engages to supply the wants of the Kutch Government in these articles at a fair valuation.”²

Military Restrictions.

The British Treaty with Mysore of 1913 indicates clearly how the military activity of the Rajas is circumscribed. The following Articles are illuminating:

“6. The Maharaja of Mysore shall not, without the previous assent of the Governor-General in Council, build any new fortresses or strongholds, or repair for military purposes the defences of any existing fortress or stronghold in the said territories.

“7. The Maharaja of Mysore shall not, without the permission of the Governor-General in Council, import or permit to be imported into

2. *Aitchison's Treaties*, Vol. VII., p. 21.

A RAJPUT RULER WHOSE STATE IS SURROUNDED ALMOST ENTIRELY
BY WATER.



HIS HIGHNESS THE RAO OF CUTCH.



the said territories, arms, ammunition, or military stores, and shall prohibit the manufacture of arms, ammunition, and military stores throughout the said territories, or at any specified place therein, whenever required by the Governor-General in Council to do so.

"9. The military force employed in the Mysore State for the maintenance of internal order and the Maharaja's personal dignity, and for any other purposes approved by the Governor-General in Council, shall not exceed the strength which the Governor-General in Council may, from time to time, fix. The directions of the Governor-General in Council in respect to the enlistment, organization, equipment and drill of troops shall at all times be complied with."³

British Garrisons.

Some of the Indian Rulers are bound by treaty to permit British garrisons to be stationed in their Territories, to cede land for such purposes, and to provide all facilities for supply and transport that may be required of them. The following quotation from the Mysore Treaty of 1913 gives a concrete idea of the nature of these provisions:

"8. The Maharaja of Mysore shall not object to the maintenance or establishment of British cantonments in the said territories, whenever and wherever the Governor-General in Council may consider such cantonments necessary. He shall grant free of all charge such land

3. *The Gazette of India*, December 13th, 1913. Part I., pp. 1331-2.

as may be required for such cantonments, and shall renounce all jurisdiction within the lands so granted. He shall carry out in the lands adjoining British cantonments in the said territories such sanitary measures as the Governor-General in Council may declare to be necessary. He shall give every facility for the provision of supplies and articles required for the troops in such cantonments, and on goods imported or purchased for that purpose no duties or taxes of any kind shall be levied without the assent of the British Government."⁴

Be it said to the credit of the British that they have never made any secret of the purpose underlying the restrictions imposed upon the military policy and action of the Rajas. It is frankly stated to be to insure against any Indian Ruler acquiring such strength as to endanger the peace of British India, or the Territory of any other Raja; and also to guard against a possible combination of two or more of them attempting aggression.

Those who uphold the British policy in this respect point out that the Rajas do not incur any danger by reducing the strength of their armies; for the British bind themselves to protect the Indian Rulers against attack from the outside, and guarantee to restore internal peace, should civil commotion get beyond the control of a Raja.

Allies—Not Rivals.

The Rajas of our day are not bent upon making conquests. They are not the rivals, much less the

4. *The Gazette of India*, December 13th, 1913. Part I., p. 1332.

enemies of the British-Indian Administrators. They are content to govern the Territories that they have inherited, to live in peace with the British, and at all times to act as their allies, ready and anxious to do all in their power to help the King-Emperor in times of need.

Many of the Rajas are bound by the letter of their treaties to come to the aid of the British in crises. For instance, the translation of Clause 6 of "the Sunnud given to His Highness the Maharajah of Puttiala by His Excellency the Viceroy and Governor-General," dated Simla, May 5th, 1860, reads:

"If at any time any hostile troops with mischievous intention should appear in his neighbourhood from any side or direction, the Maharaja Sahib Bahadur will along with his existing force sincerely and loyally co-operate with the English in repelling them, in accordance with past practice. He will exert himself, to the utmost of his resources, in providing supplies, grains, etc., and transport, according to the requisitions of British officers."⁵

Articles 2 and 4 of the Treaty of December 19th, 1803, between the Honourable East India Company and the Maharaja of Alwar, may also be quoted to show the spirit of the engagements made at that early date—a spirit which continues to govern the relationship of the Rajas and the British. They read:

"The friends and enemies of the Honourable Company shall be considered the friends and enemies of Maha Rao Rajah, and the

friends and enemies of Maha Rao Rajah shall be the friends and enemies of the Honourable Company.

“ In the event of any enemy evincing a disposition to attack the countries now in the possession of the Honourable Company or of their allies in Hindoostan Maha Rao Rajah agrees to send the whole of his force to their assistance, and to exert himself to the utmost of his power to repel the enemy, and to omit no opportunity of proving his friendship and attachment.”⁶

Auxiliary Forces.

During the time when the British power was being established in India, it used to be the policy of the East India Company to require its Indian Allies to pay for and keep in or near their States an army called the Subsidiary Forces, and also to maintain a stipulated number of soldiers, known as the Contingent Army, expressly to help it whenever necessity arose. When the British became masters of the Peninsula, and after they had constructed means of communication to carry out the rapid mobilization of troops, they abandoned this practice.

To relieve the Rajas of their obligations to them in this respect, they proposed that the Indian Rulers should cede to them tracts of land yielding sufficient revenue to maintain the number of soldiers they were bound to supply. Many of the Rulers objected to this re-arrangement on the grounds that the dis-

6. *Aitchison's Treaties*, Vol. III., p. 322.

banding of the contingent would decrease their army, while the ceding of large tracts would dismember their States, and thereby would lower their prestige. But the British insisted that in order to keep the force available for Imperial defence at a uniformly high level of efficiency, the various units must be controlled by them. Some of the Rajas were so strongly opposed to the scheme that the commutation of this obligation was not effected until they died and minors succeeded to their thrones.

Cession of Berar.

Among the cessions of territory made by the Rajas to discharge, once for all, their specific obligations to the British, the most important was that of Berar—a fertile, alluvial plain, yielding large cotton crops, 17,666 square miles in area, and with a population of 3,057,162 persons. It was assigned to the British by the Nizam in 1853 for “the payment of the Contingent and other items detailed in” the treaty of that year. At the time it yielded “an annual gross revenue of about fifty lakhs of Rupees,” and the British agreed to “render true and faithful accounts every year to the Nizam of the receipts and disbursements connected with the said districts, and make over any surplus revenue that may exist to His Highness. . . .”

Gradually the annual revenue grew until, in the beginning of the twentieth century, it amounted to almost Rs. 12,000,000. The expenditure also increased, with the result that the surplus due to the Nizam was only Rs. 1,376,000. The disputes

arising over the reckoning were finally ended by Lord Curzon, who persuaded His Highness Mir Mahbub Ali Khan Bahadur, G.C.S.I., to cede Berar, in perpetuity, to the British, who relieved him of the large expense he annually incurred in maintaining the contingent, and agreed to pay him a rental of Rs. 2,500,000 a year, in round figures. A provision was made that until all debt due from the Nizam had been redeemed, this amount was to be applied to its liquidation.

These arrangements concerning the commutation of contingent and subsidiary forces have modified, but not entirely removed the obligation of some of the States to render military assistance to the British. To emphasize this statement, I may repeat that some of the Indian Rulers are bound, by treaty or definite understanding, to place all their military resources, or a stipulated portion of them, at the disposal of the British whenever they may be required to do so.

The Bond of Sentiment.

Even those who are not required by the letter of their treaties to render military aid to the British in time of necessity are so bound by sentiment to the King-Emperor that, to a unit, they would place their entire resources at his disposal to help the British out of a critical situation.

Imperial Defence.

As the years have sped by since British dominance was firmly established over India in 1858, the Indian Rulers have shown an increasing desire to share with

the British the responsibility of Imperial defence. The first important manifestation of this spirit occurred in 1885, when it was believed that Russia was ready to invade India. Offers were made by many Rajas to help to fight the foe should he venture upon Indian territory. The Russian Government did not undertake such aggression, and the necessity for taking advantage of the offers of the Rajas did not arise.

The spirit which had expressed itself in this way could not be repressed. It manifested itself shortly afterwards, in 1887, when the jubilee of Her Majesty Queen-Empress Victoria was celebrated. Some of the Indian Rulers renewed their offers. The proposal of the Nizam of Hyderabad, His Highness Mahbub Ali Khan, was probably the most characteristic of all. He placed his sword and Rs. 6,000,000 (£400,000) at the service of Her Imperial Majesty.

Imperial Service Troops.

This persistent spirit finally led to the organization of a body of soldiers since known as the Imperial Service Troops. The scheme was explained by the Marquis of Dufferin (Viceroy and Governor-General of India from 1884 to 1888) in a speech he made at Patiala on November 17th, 1888, in which he said:

“What we propose, in a few words, is that we should ask those Chiefs who have specially good fighting material in their armies to raise a portion of those armies to such a pitch of general efficiency as will make them fit to go into action

side by side with the Imperial troops. For this purpose, some extra exertions will be necessary, as troops in the present day, to be thoroughly fit for service, require very complete arrangements in the way of arms, transport, equipment and organization generally. . . .

"To help these Chiefs in setting on foot and maintaining the troops selected for service a few English officers will be appointed as advisers and inspectors. These officers will have their head-quarters at some central point in British territory, and will visit the several States in turn. Capable Native Drill Instructors will also be lent to the Native States from our own regiments. The selected troops will be armed with breech-loading weapons presented to the several States by the British Government. . . .

"It is hoped that in this way, while each force will remain a purely State force recruited in the territories of its Chief, and serving within them, the troops composing it will gradually be made so efficient as to enable the Imperial Government to use them as part of its available resources to meet any external danger."⁸

The spirit of co-operation that the Rajas have displayed by the organization of the Imperial Service Troops, by placing their regular armies at the disposal of the British during critical times, and by fighting personally for the King-Emperor, has visibly moved the British. Their policy to-day appears to be to help the Indian Rulers to make their armies as

8. *Imperial Service Troops of Native States.* By Brigr.-General Stuart Beatson, C.B., pp. vi.-vii.

efficient as possible, and not to hamper them in conducting their military administration.

Imperial Cadet Corps.

The British are giving a thorough training in modern military tactics to young Rajas, and to the sons and relatives of Indian Rulers, in some cases at British centres, in others through the Imperial Cadet Corps.

This Corps was created by Lord Curzon, in 1901, to provide for young Rajas, and for scions of Ruling and noble families, a training that will fit them to lead troops in action against armies drilled and equipped according to modern standards.

The cadets join the Corps after completing their ordinary education, usually under a private tutor or at a "Chief's College." The course of instruction extends over two years, but if the cadet desires to secure a commission in the "Native Army in British India," he remains for a third year under the tuition of the British Officers commanding the corps.

At the end of their training they undergo a rigid test, and if they pass are entitled to a diploma. Those who have qualified themselves for the British-Indian Army are placed on the "Native Indian Land Forces List." A few of the cadets receive appointments on the staffs of general officers, while some hold commissions in the Imperial Service Troops.

The headquarters of the Imperial Cadet Corps are at Meerut in the winter, and at Dehra Dun during the hot season. The Commandant and Adjutant of

the Cadet Corps are Britons. In addition there is an Indian Adjutant. The Maharaja-Regent of Jodhpur is Honorary Commandant of the body.

The uniform is of white and pale blue, and when the body acts as an extra bodyguard for the Governor-General, or takes a conspicuous part in some State function, such as the Coronation Durbar of 1911, it attracts much attention on account of the smartness of its dress and the perfection of its drill.

Net Results.

The net result of the various tendencies that have been responsible for the policy which to-day controls the military action of the Rajas may be thus summarized:

The Indian Rulers' powers to maintain forces and to manufacture or obtain munitions of war are generally circumscribed, and they can make use of their soldiers only to help the British, to restore peace within their States, and to maintain their dignity. The British do not suspect them of treachery, but help them to make their soldiers efficient, so long as they abide by their engagements. The Rajas, on their part, are not eager to set out on careers of conquest, and, therefore, do not need or want larger forces than they are allowed to maintain. Such resources as they have they are ever ready to lend to the British whenever necessity arises.

Whereas a stringent Arms Act prevents all but a very small minority of the Indians in British India from owning and bearing arms, the Indians living in the Territories of the Rajas are, as a rule, free to possess them, although they cannot take them into British India without a permit.

The following table gives the total military strength of the Rajas:

Ordinary Army	...	...	161,000
Imperial Service Troops	...		22,000
Armed Police	...	...	47,000
<hr/>			
Total	...	...	230,000

The Future.

In closing this section I have no hesitation in saying that the twentieth century is destined to see the total extinction of what may have remained of the fears and jealousies which formerly led the British to curtail the strength of the armies of the Rajas. Its place will be taken by perfect trust in the loyalty of the Indian Rulers. They will be a greater bulwark of strength to the British Empire than they have been in the past.

In time to come, Indian forces will have to take a much larger part than they have been allowed heretofore, in safeguarding the peace of the world, and resisting the machinations of Powers, Eastern or Western, bent upon despoiling helpless nations. The Rajas, many of whom are the heads of military clans with brilliant records of deeds of dash and daring, are likely to find most of the restrictions that, in the past, have limited their military activities, removed, and they will be invited to increase the strength and improve the efficiency of their armies.

CHAPTER XII.

SYMBOLS OF SOVEREIGNTY.

THE Rajas prize the prestige attached to their position almost as highly as the powers pertaining to their sovereignty. Indeed, some would go even farther, and say that the Indian Rulers do not place their administrative competence above their titles.

In any case, be they great or small, they are equally interested in preserving, untarnished, the honour of their Dynasty—they jealously guard the dignities associated with their Persons and office—they would rather die than part with any of the emblems of authority that they have inherited or acquired—and they maintain the traditional forms.

Clinging to Shadows.

Probably those whose powers are much circumscribed are more particular in regard to their prestige than those whose internal sovereignty is absolute, or practically supreme. It does not require a vivid imagination to measure the depth of the passion of those who have lost much of the reality, and cling with intense ardour to the shadows of regality.

In such a case, the terms, Indian and English, applied to various Rajas to indicate their status, the dynastic titles that they have inherited, and the dignities which the British have conferred upon them by admitting them into various Orders, and by according them salutes and other honours, are matters of importance. Of great significance, also, is the grouping of the Rajas in an order of precedence which will give each his rightful place.

Moderns may regard such details as of no consequence—or, at least, relatively inferior to those pertaining to administration. They may even be inclined to be bored by the great variety that prevails in the forms and formulas. But a general work which seeks to impart information cannot be guided by such considerations. I shall, therefore, relate the main facts concerning the Indian and British terms of sovereignty applied to the Rajas, and the honours inherited by them or bestowed upon them by the British.

Hindu Titles.

A multitude of Indian terms are employed to indicate sovereignty.

The Hindu Rulers usually bear the title *Raja*,¹ *Rao*, *Rana*, or *Thakore* (*Thakur*).

Often *Maha*, meaning "great," is prefixed to all but the last-named term. Generally, when this is done, the two words are written as one, as, for instance, *Maharaja*.

1. Formerly it was customary to place an "h," at the end of this word.

To emphasize the greatness of a Ruler, *Adhiraja* is added to *Raja* or *Maharaja*. The two words are usually hyphenated. Either the first letter in *Adhiraja* is dropped, so that it is spelled *Raja-* or *Maharaja-dhiraja*, or the last letter in *Raja* or *Maharaja* is omitted, making it read *Raj-* or *Maharaj-adhiraja*. Sometimes the last letter in *Adhiraja* is left off. *Raja-dhiraja* and *Maharaja-dhiraja* mean "King of Kings," and "King of Great Kings" respectively.

Sometimes a phrase like *Raja-i-Rajgan* is employed instead of *Maharaja-dhiraja*.

In some cases more than one title is used in referring to the same personage. For example, the name of the Ruler (*Rao*) of Cutch is preceded by *Maharaja-dhiraja* and *Maharao*. The Ruler of Bundi is known as the *Maharao Raja*; and the Ruler of Jhalawar is called the *Raj Rana*.

Muslim Titles.

The Musalman Rulers are generally called *Nawab*, *Khan*, *Mir* (*Meer*), etc. *Nawab* is, literally, "viceroy" or "governor." The predecessors of many of those who now rule in their own right governed as representatives of the Moghul Emperors.

The Buddhist Rulers of the Burma States bear the title of *Sabwa*.

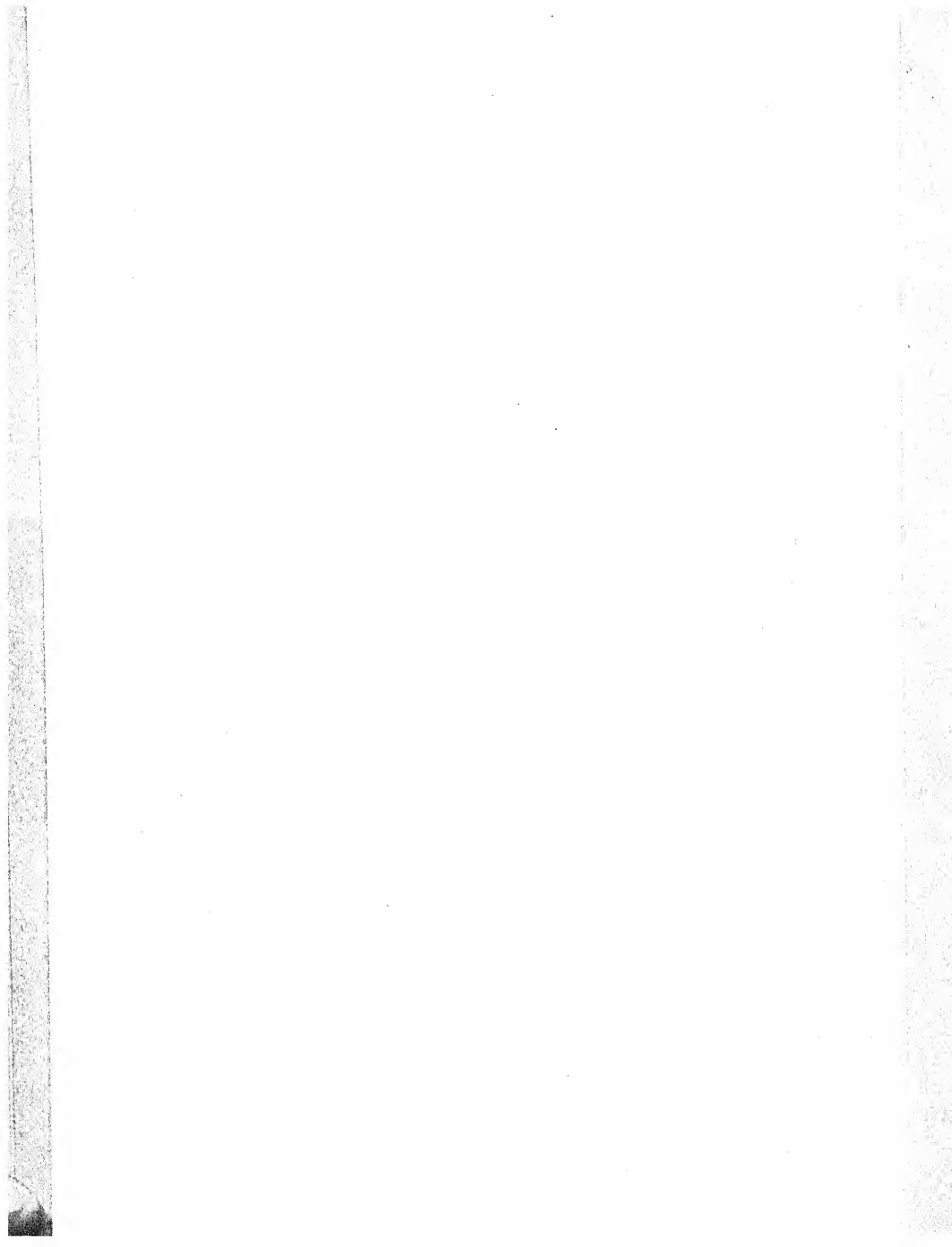
Notable Exceptions.

There are several Rulers to whom none of the general terms that have been noted apply. To cite a few instances:

A RAJPUT OF THE OLD SCHOOL.



HIS HIGHNESS THE MAHARAO-RAJA OF BUNDI.



The Musalman Ruler of Hyderabad is known as *Nizam-ud-Daula*, *Nizam-ul-Mulk* (Regulator and Manager of the Country). These titles are usually shortened into *Nizam*.

The Rulers of Dhrangadra and Wankaner, both Hindus, are addressed as *Raj Sahib*.

The Hindu Rulers of Banswara, Dungarpur, and Jaisalmer bear the title of *Maharawal*.

The Ruler of Partabgarh, a Hindu, is called *Maharawat*.

The Ruler of Palanpur is called *Diwan* (Minister).

The Ruler of Savantvadi (Savantvari) is known as *Sar Desai* (Head of a Province).

Titles of Relatives.

The consorts of *Rajas*, *Raos*, *Ranas*, and *Thakores* are known as *Ranis*; those of *Maharajas*, *Maharaos*, and *Maharanas* as *Maharanis*; and those of *Nawabs*, *Khans* and *Mirs* (*Meers*) as *Begums*.

The husbands of the women Rulers of Bhopal have usually borne the title of *Nawab*, though that did not necessarily invest them with administrative powers.

In Travancore and Cochin, the husband of the Rani, who, as has been related, is the sister or niece of the Ruler, and *not* his wife, is known as *Walia Koil Tampuran*. He, however, does not wield any direct power in the Government.

The son of a Hindu Ruler is called *Maharaj*- or *Raj-Kumar*; while a Musalman Prince is known as *Sahibzada*.

To distinguish the heir-apparent from the other sons, it is customary to call the former by some distinctive title, *Yuvaraja* in the case of Hindus; *Tikka* in speaking of Sikhs; and *Waliahad* in referring to Muslims. The heir-apparent in Travancore and Cochin, who is invariably the nephew or great-nephew of the Ruler, and not his own son, is known as the *Elaya Raja*.

The daughter of a Hindu Raja is known as *Maharaj-* or *Raj-Kumari*; while a Muslim Princess is called *Sahibzadi*.

Indispensable Affixes.

It is customary to prefix the term *Sri* (or *Shri*) to the name of Hindu and Sikh Rulers, the word being repeated, in some cases, as many as 108 times. This must not be taken as meaning that it is, in every instance, actually written over and over again. The modern practice is merely to write it "108 Sri."

Sahib, meaning lord or master, is added after the titles Raja, Maharaja, etc., and *Sahiba* after the titles Rani, Maharani, etc. Many persons in southern India apply *Sahib* indiscriminately to men and women, spelling it *Saheb*. They may consider that I have made a mistake in using *Sahib* (or *Sahiba*) in certain instances.

British Indian officials have created two titles, by omitting or employing *Sahib* along with *Thakore*.

Bahadur, meaning brave or courageous, is also affixed to the names of the Rulers.

In some parts of India the word *Durbar* (Court) is used in addressing the Maharaja.

Each Indian Ruler usually bears dynastic titles conferred by pre-British Suzerains, or bestowed in universal acknowledgment of his prowess, beneficence, or other qualities. I give a couple of examples:—

Dynastic Titles.

Among the hereditary titles of the Nizam of Hyderabad are those of *Asaf Jah* (as wise and great as the Prime Minister of Solomon), *Muzaffar-ul-Mulk* (conqueror of kingdoms), *Rustam-i-Dauran* (the Rustam, or most powerful hero, of his day), and *Arastu-i-Zaman* (the Aristotle of his time).

The Maharaja of Baroda bears the dynastic titles of *Sena Khas Khel* (Commander of the Select Army), and *Shamsher Bahadur* (Illustrious Swordsman).

The British have spent a great deal of time and trouble in investigating the right of the Rajas to these hereditary titles, and have recognized many of them. The sentiment of the Indian Rulers for them can be gauged by the fact that if any term indicative of their sovereignty is inadvertently omitted in official correspondence, they at once call the attention of the British to the oversight. In many cases, titles which have been dropped for some time have been thus revived. Representations concerning some omission or other are being constantly made, and letters exchanged.

Prized Privileges.

The Indian Rulers highly prize such privileges of conferring honours as they continue to retain. The general rule in this connection is that a Ruler

may bestow titles upon his own subjects, officials, and courtiers, all Westerners being expressly excepted. A few may thus dignify the subjects of specified Rajas, who are their Feudatories.

An Indian Ruler usually gives the title of *Raja*, *Thakore*, or *Rai*. Robes (*khilat*), gold ornaments, and medals accompany the titles.

An Indian Ruler sometimes shows his esteem for an individual by undertaking to rise from his cushion of State or throne when the person thus honoured enters or leaves the audience chamber.

Anglo-Indian Terms.

The British do not refer to any Raja as King.

They call the Indian Rulers "Princes." Probably this appellation has been borrowed from the "mediatized" German States.

They speak of them as "Chiefs." This term more than likely owes its application to the fact that many of the Rajas are the heads of their clans.

They style them "Feudatories," probably in imitation of the feudal barons of Europe.

They are called "Tributaries," perhaps because some of them pay tribute.

The Territories the Rajas rule are never referred to as "Kingdoms," but are called "States" or "Principalities."

Generally the word "Native" or "Protected" is prefixed to "Prince," "Chief," "State," etc.

The Government of a Raja is not usually spoken of as such, but is called *Durbar*.

Indian expressions are also employed to denote the emblems of sovereignty of the Indian Rulers, such as *Gadi* and *Masnad* for "throne."

These and other Indian words are introduced in documents written both in English and Vernacular. They are not necessarily inferior to their English equivalents. Their use might even be deemed befitting and complimentary.

In a number of instances, I am firmly convinced, the distinctions are made merely to distinguish between the King-Emperor and his Indian Allies; between the regalia of the Suzerain and that of the Rajas; and between the Government of British India and the administrations of the Indian Rulers. In other words, the differentiation, generally, is *bona fide*, not malicious.

The King of Kings.

Personally, I am of the opinion that it is not necessary to employ phraseology which, in any way, appears to lower the status of the Indian Rulers, in order to glorify his Majesty the King-Emperor. What greater station can any Monarch occupy than that apportioned by Providence to the British Sovereign? His Majesty is literally the "King of Kings (Rajas)." No potentate other than the King-Emperor can justifiably lay claim to such a title.

Anomalies.

In view of these considerations, it ought to be easy to remove anomalies which have crept into the phraseology. Many persons think that neither "Prince" nor "Chief" is a dignified enough expression to apply to those who exercise practically unimpaired sovereignty so far as the management of the internal affairs of their Territories is concerned.

Besides, they fail to convey an idea of the true rôle of the Rajas—which is that of administrators, not of grandees.

Misnomers.

The term "Chief," is particularly misleading. A number of Territories, small in area and population, are known as "Chiefships," and their Rajas are called "Chiefs." These "Chiefships" are regarded as inferior in status to the States. Therefore the indiscriminate employment of the word "Chief" causes confusion.

This term is also used to designate the heads of semi-barbaric tribes residing in various parts of the globe, such as North and South America, Australasia, Africa, etc. Consequently its application to Indian Rulers is unseemly.

It is not necessary for me to say much concerning the mistake made by those who indiscriminately call all the Rajas "Feudatories" and "Tributaries." The first term is applicable only to those Rulers to whom the British have given Territory which the latter had conquered, or had annexed on account of maladministration, and to those who have bound themselves to be called such. It is to be remembered that some of the Indian Ruling Families refused to become feudatories to the Moghul Emperors. Similarly, the second expression is relevant only when used in connection with those who pay tribute to the British Crown. A number of the Indian Rulers do not, however, pay tribute to His Majesty the King-Emperor, and therefore, properly speaking, should not be styled Tributaries.

Of late years the term "native," and its French equivalent *indigène*, have become opprobrious. This degeneracy is to be attributed to its misuse by ill-bred Europeans. It should not be employed to describe Indian Rulers and their States.

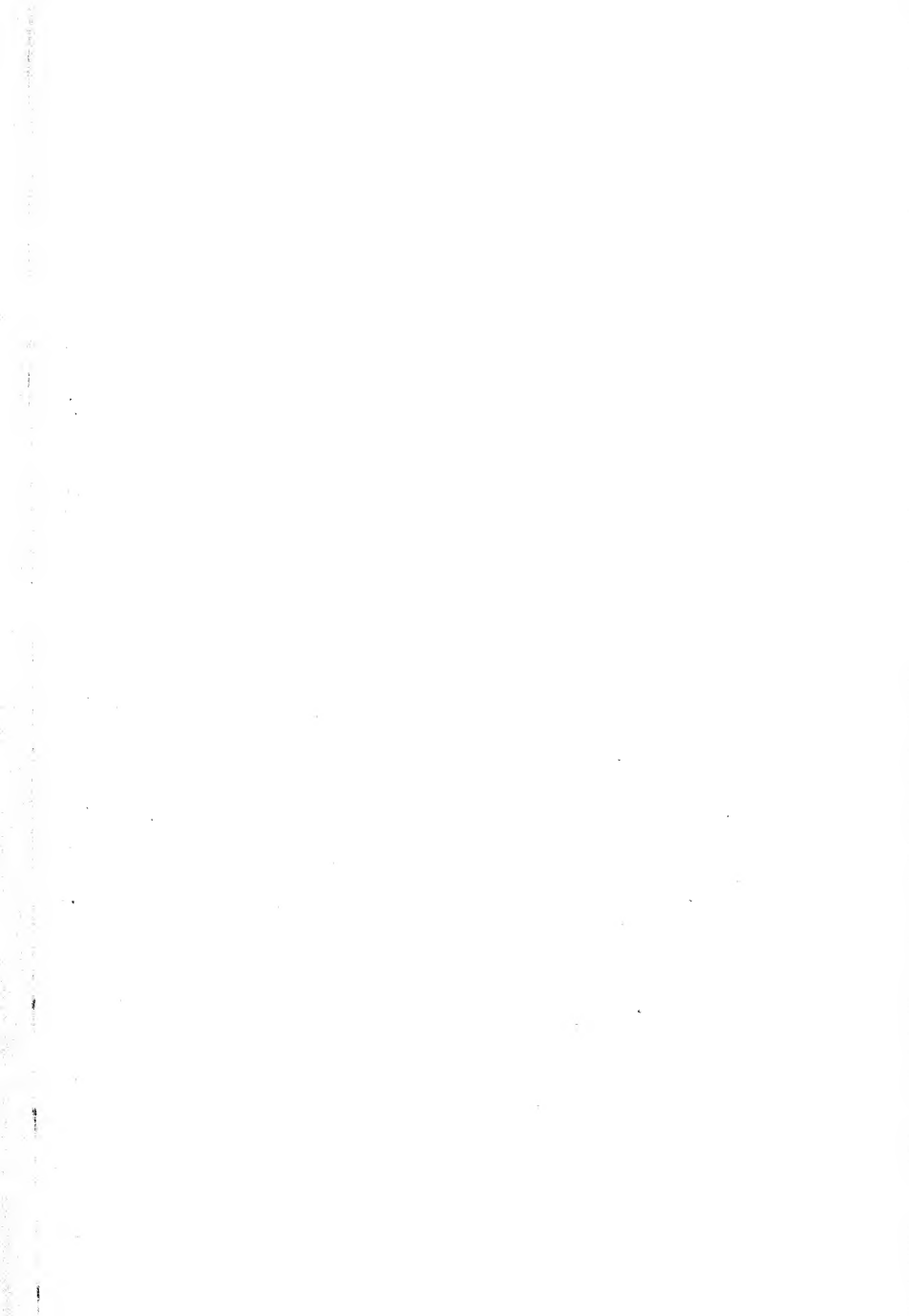
Salutes.

The principal Indian Rulers are honoured by the firing of salutes when they make formal visits to His Majesty the King-Emperor, or his representatives, and when they publicly arrive in or depart from British India. The following table gives the number of guns fired in honour of the various Rajas:

SALUTES FIRED BY THE BRITISH IN HONOUR OF INDIAN RULERS, IN AND OUT OF THEIR STATES.²

STATE.	TITLE OF RULER.	NO. OF GUNS.	
Baroda ...	H.H. the Maharaja-Gaekwar ...	21	The Dowager Maharani of Mysore (Her Highness Maharani Kempa Nanjamanni Avaru Vanivilas C.I.) is accorded a salute of 19 guns as a <i>personal</i> distinction.
Hyderabad ...	H.H. the Nizam ...	21	
Mysore ...	H.H. the Maharaja ...	21	
Nepal ...	H.H. the Maharaja-Dhiraja ...	21	The present Prime Minister and Marshal of Nepal (His Excellency Maharaja Sir Chandra Shamshere Jang) receives a salute of 19 guns as a <i>personal</i> distinction.
Gwalior ...	H.H. the Maharaja-Sindhia ...	2	Outside the State the Ruler of Gwalior, as such, is entitled to 19 guns, but the present Maharaja (H.H. Maharaja Sir Madho Rao) is accorded 21 guns as a <i>personal</i> salute.
Jaipur ...	H.H. the Maharaja-Dhiraja ...	21	Including four guns accorded to the present Ruler (H.H. Maharaja-Dhiraja Sir Sawai Madho Singh) as a <i>personal</i> distinction.
Kolhapur ...	H.H. the Maharaja-Chhatrapati	21	Including two guns accorded to the present Ruler (H.H. Sir Chhatrapatti Maharaj) as a <i>personal</i> distinction.

2. Compiled through the courtesy of the India Office. All the Rajas who receive a salute of eleven guns or more are entitled to be addressed as "His Highness."



HIS HIGHNESS RULES A LARGE STATE IN RAJPUTANA AND RECEIVES
A SALUTE OF SEVENTEEN GUNS.



STATE.	TITLE OF RULER.	No. of GUNS.	
Mewar (Udaipur)	H.H. the Maharana...	21	Including two guns accorded to the present Ruler (H.H. Maharana Sir Fateh Singh) as a <i>personal</i> distinction.
Travancore	H.H. the Maharaja ...	21	Including two guns accorded to the present Ruler (H.H. Maharaja Raja Sir Bala Rama Varma) as a <i>personal</i> distinction.
Bhopal	H.H. the Nawab-Begum	21	The salute outside the State is 19 guns.
Indore	H.H. the Maharaja-Holkar	21	The salute outside the State is 19 guns.
Jammu and Kashmir	H.H. the Maharaja ...	21	The salute outside the State is 19 guns.
Kalat	H.H. the Khan-Wali	19	
Bahawalpur	H.H. the Nawab ...	17	
Bharatpur	H.H. the Maharaja ...	17	
Bikaner	H.H. the Maharaja ...	17	
Bundi	H.H. the Maharao-Raja	17	
Cochin	H.H. the Raja ...	17	
Cutch	H.H. the Rao ...	17	
Karauli	H.H. the Maharaja ...	17	
Kotah	H.H. the Maharao ...	17	
Marwar (Jodhpur)	H.H. the Maharaja ...	17	The Maharaja-Regent of Jodhpur (H.H. Maharaja Sir Pratap Singh) also receives a salute of 17 guns as a <i>personal</i> distinction.
Patiala	H.H. the Maharaja ...	17	
Rewa	H.H. the Maharaja ...	17	
Tonk	H.H. the Nawab ...	17	
Orchha	H.H. the Maharaja ...	17	Including 2 guns accorded to the present Ruler (H.H. Maharaja Sir Pratap Singh) as a <i>personal</i> distinction.

STATE.	TITLE OF RULER.	NO. OF GUNS.
Alwar	H. H. the Maharaja ...	15
Banswara	H. H. the Maharawal..	15
Bhutan	H. H. the Maharaja ...	15
Datia	H. H. the Maharaja ...	15
Dewas (Senior)	H. H. the Raja ...	15
Dewas (Junior)	H. H. the Raja ...	15
Dhar	H. H. the Raja ...	15
Dholpur	H. H. the Maharaj Rana	15
Dungarpur	H. H. the Maharawal..	15
Idar	H. H. the Maharaja ...	15
Jaisalmer	H. H. the Maharawal..	15
Khairpur	H. H. the Mir ...	15
Kishengarh	H. H. the Maharaja ...	15
Partabgarh	H. H. the Maharawat..	15
Sikkim	H. H. the Maharaja ...	15
Sirohi	H. H. the Maharao ...	15
Benares	H. H. the Raja ...	13
Cooch Behar	H. H. the Maharaja ...	13
Jaora	H. H. the Nawab ...	13
Rampur	H. H. the Nawab ...	13
Tippera (Hill Tippera)	H. H. the Raja ...	13
Palanpur	H. H. the Diwan ...	13

The present Ruler (H. H. Maharaja Sir Prabhu Narayan Singh) bears the title of Maharaja as a *personal* distinction.

Including two guns accorded to the present Ruler (H. H. Nawab Sir Sher Muhammad Khan Zorawar Khan) as a *personal* distinction.

STATE.	TITLE OF RULER.	No. of GUNS.
Ajaigarh ...	H.H. the Maharaja ...	11
Baoni ...	H.H. the Nawab ...	11
Bhavnagar ...	H.H. the Thakore Sahib ...	11
Bijawar ...	H.H. the Maharaja ...	11
Bilaspur (Kahlur) ...	H.H. the Raja ...	11
Cambay ...	H.H. the Nawab ...	11
Chamba ...	H.H. the Raja ...	11
Charkhari ...	H.H. the Maharaja ...	11
Chhatarpur ...	H.H. the Raja ...	11
Dhrangadhra ...	H.H. the Raj Sahib ...	11
Faridkot ...	H.H. the Raja ...	11
Gondal ...	H.H. the Thakore Sahib ...	11
Janjira ...	H.H. the Nawab ...	11
Jhabua ...	H.H. the Raja ...	11
Jhalawar ...	H.H. the Raj Rana ...	11
Jind ...	H.H. the Maharaja ...	11
Junagadh (Junagarh) ...	H.H. the Nawab ...	11
Kapurthala ...	H.H. the Maharaja ...	11
Mandi ...	H.H. the Raja ...	11
Manipur ...	H.H. the Raja ...	11
Morvi ...	H.H. the Thakore Sahib ...	11
Nabha ...	H.H. the Maharaja ...	11
Narsingharh ...	H.H. the Raja ...	11

The present Ruler (H.H. Maharaja Sir Bhavsinghji Takhtsinhi) bears the title of Maharaja as a *personal* distinction.

THE KING'S INDIAN ALLIES.

STATE.	TITLE OF RULER.	No. of Guns.	
Navanagar(Nawanagar or Jamnagar) ...	H.H. the Jam ...	11	
Panna ...	H.H. the Maharaja ...	11	
Porbandar ...	H.H. the Rana ...	11	
Puddukottai (Pudukkottai) ...	H.H. the Raja ...	11	
Radhanpur ...	H.H. the Nawab ...	11	
Rajgarh ...	H.H. the Raja ...	11	
Rajpipla ...	H.H. the Raja ...	11	
Ratlam ...	H.H. the Raja ...	11	
Sailana ...	H.H. the Raja ...	11	
Samthar ...	H.H. the Raja ...	11	
Simur (Nahan) ...	H.H. the Raja ...	11	
Sitamau ...	H.H. the Raja ...	11	
Suket ...	H.H. the Raja ...	11	
Tehri-Gharwal	H.H. the Raja ...	11	
Barwani ...	H.H. the Rana ...	11	
Bhor ...	H.H. the Pant Sachiv ...	11	

Including 2 guns accorded to the present Ruler (H.H. Rana Ranjit Singh) as a *personal* distinction. Without this enhancement of salute the Rana would not be entitled to have "His Highness" prefixed to his name.

(His Highness Shankar Rao Chinnaji) receives this salute as a *personal* distinction. Without it he would not be entitled to be addressed as "His Highness."

STATE.	TITLE OF RULER.	No. of Guns.	
Maler Kotla ...	H. H. the Nawab ...	11	This includes two guns accorded to the present Ruler (H. H. Nawab Ahmad Ali Khan) as a <i>personal</i> distinction. Without them he would not be entitled to have "His Highness" prefixed to his name.
Ali Rajpur	The Raja	9	
Balasinor (Valasinor or Vadasinor) ...	The Nawab (Babi)	9	
Bansda ...	The Raja	9	
Baraundha ...	The Raja	9	
Bariya ...	The Raja	9	
Chahota Udepur (Mahun)	The Raja	9	
Dharanpur ...	The Raja	9	
Dhol ...	The Thakore Sahib	9	
Hsipaw ...	The Sawbwa	9	
Kalahandi (Karond)	The Raja	9	
Kengtung (Kyaington)	The Sawbwa	9	
Khilchipur ...	The Rao	9	
Limbdi (Limri)	The Thakore Sahib	9	
Lunavada (Lunawara)	The Raja	9	
Maihar ...	The Raja	9	
Mong Nai ...	The Sawbwa	9	
Nagod ...	The Raja	9	
Palitana ...	The Thakore Sahib	9	
Rajkot ...	The Thakore Sahib	9	
Sachin ...	The Nawab	9	

STATE.	TITLE OF RULER.	No. of Guns.	
Javantvadi ...	The Sar Desai ...	9	
Sunth ...	The Raja ...	9	
Vankaner (Wankaner) ...	The Raj Sahib ...	9	
Wadhwan (Vadhwan) ...	The Thakore Sahib ...	9	
Yawngahwe (Nyaunggywe) ...	The Sawbwa ...	9	
Kanker ...	The Maharaja-Dhiraja ...	9	The present Ruler (Maharaja-Dhiraja Komal Deo) receives this salute as a <i>personal</i> distinction.
Las Bela ...	The Jam ...	9	The present Ruler (Mir Kamal Khan) receives this salute as a <i>personal</i> distinction.
Loharu ...	The Nawab ...	9	The present Ruler (Nawab Sir Amid-ud-din Ahmad Khan) receives this salute as a <i>personal</i> distinction.
Mudhol ...	The Chief ...	9	The present Ruler (Meherban Malojirao Vyan-karav Raje Ghorpade, <i>alias</i> Nana Sahib) receives this salute as a <i>personal</i> distinction.

The reasons which have influenced the British to give the table of salutes its present shape have never been officially announced. This silence is doubtless due to the delicacy of the subject.

Precedence.

The table of salutes, as it is now constituted, may or may not reflect the importance which Indians attach to different Rajas. Opinions differ on this point, and well they may. Great dissimilarity exists between the Indian Rulers in respect of the length of the period during which their Families have been in power, the area and the population over which they rule, and the revenue which they derive. Probably no two persons would rank them in exactly the same way.

I could work out many tables of precedence, viewing their importance from different angles. A gradation could be attempted according to the length of time their respective Dynasties have wielded uninterrupted sway. The size of the area over which they rule might be used as the criterion of a second classification. The number of subjects who owe allegiance to them might be made the standard for establishing the order of precedence. The revenue derived, and the riches possessed by the different Families, might be used to fix their position in the list. Their military rank, or seniority of age, might determine their place. They might be placed according to the priority of their alliance with Great Britain.

A different grouping would result in each instance. In the first case, probably the Maharana of Udaipur would take precedence; in the second, the

Maharaja of Kashmir; in the third and fourth, the Nizam of Hyderabad; and in the fifth, Maharaja Sir Partab Singh. Every one of these standards, by itself, is artificial and insufficient.

Alphabetical Order.

To rank the Rulers according to the alphabetical order of their States would give a grouping different from all the others. That arrangement, too, would be open to objection, because it would push to the front Rajas who possess small Territories, rule few subjects, derive little revenue, and have limited powers of administration.

The distinguished Personages themselves are proud of their race, and of the military and other traditions handed down to them from their forefathers. Each has his own notion of his importance, and is likely to be offended with anyone who cannot conscientiously share it with him. Therefore, anyone who attempts to grade them in a table of precedence is likely to offend one or another of them.

Those to whom one would look for guidance refuse to commit themselves, making the delicacy of the subject their excuse. Their plea is justifiable, for the task is complicated by the gravest political considerations.

British Valuation.

The table of salutes is most useful in this circumstance, for, on its face, it shows the relative value which the British assign to the Rulers of various States.

the British attitude towards that particular Personage.

The table of salutes leaves many difficulties unsolved. I will mention one. Each grade of salute—twenty-one guns, etc.—has several Rajas entitled to the same number of guns. The precedence of Rulers within a group is a matter of great delicacy, and there are not definite rules to guide one.

For instance, take the case of the three States, Baroda, Hyderabad, and Mysore, whose Rulers are, by heredity, entitled to a salute of twenty-one guns. The Ruler of Baroda is the eldest among them, and has been the longest on the throne. But his Territory is smaller than either Hyderabad or Mysore. His subjects are far less in number than those of the other two, and his revenue is exceeded by that yielded by either of the other States.

Treaties.

In respect of the seniority of alliance with the British, the first treaty with Hyderabad was dated May 14th, 1759; that with Mysore, May 27th, 1763; and that with Baroda, January 26th, 1773.

The first treaty with the Ruler of Hyderabad bound His Highness not to harbour the French (then the rivals of the British), while the Honourable East India Company agreed not to assist the Nawab's enemies. "A Treaty of Perpetual Honour, Favour, Alliance, and Attachment," followed on November 12th, 1766.

The first treaty with Mysore granted the Honourable East India Company commercial rights. "A Treaty of Perpetual Friendship and Peace," was concluded on April 3rd, 1769. Both these treaties were entered into with the Muslim

usurper of Mysore (Nawab Hyder Ali Khan Bahadoor). The first treaty with the Dynasty now in power was dated October 28th, 1782. The State was restored to the Family in 1799; but, in 1831, the Maharaja's Government was deemed inefficient to carry on the Administration, and Mysore came under British rule. Fifty years later the Territory was returned to the Hindu Dynasty by an Instrument of Transfer, dated March 11th, 1881.

The first treaty with Baroda was one relating to the division of the revenues of Broach. "A Treaty of Lasting Peace and Alliance" was ratified on January 26th, 1780.

In view of the great differences that exist, it is difficult to determine the order of precedence of the Rajas who, as the Rulers of their States, are accorded a salute of twenty-one guns.

The difficulty is overcome by arranging them according to the alphabetical order of their States—Baroda, Hyderabad, and Mysore. However, this disposes of the issue only so far as documents are concerned. How are these Rulers to be placed at State Assemblages and in processions?

Imperial Durbars.

At the Imperial Durbar at Delhi in 1911, the Nizam of Hyderabad was the first Indian Ruler to pay homage to Their Majesties the King-Emperor and the Queen-Empress. He was followed by the Maharaja-Gaekwar of Baroda, after whom came the Maharaja of Mysore.

In the procession of the Durbar of 1903, the Rulers were placed in pairs—the elephant of the Nizam of Hyderabad and that of the Maharaja-

The perplexities do not end here. There are other Rulers beside these three who (as a mark of personal honour) are entitled to a salute of twenty-one guns.

Among the Rulers who, on personal grounds, are accorded the dignity of twenty-one guns, is the Maharana of Mewar (Udaipur). The initial letter of the name of his State would place him towards the foot of the list. Yet, as has been previously pointed out, the Maharana's dynastic importance is great. He looks upon many powerful Rajas as "upstarts," and resents "sitting below them"—to use an Indian expression.

Effective Devices.

Thanks to the ingenuity of the British and Indian officials, these awkward points are settled by effective devices. Some special honorary office may be given to a Ruler, which places him in a class by himself. Or, the Indian States may be divided into many "circles," and a Ruler who is not satisfied with the position that has been given to him may be placed at the head of a "circle."

No one who has had an insight into the workings of the diplomacy which regulates such affairs on both sides can refrain from admiring the ingenious devices adopted to overcome the difficulties that unexpectedly arise.

The order of precedence of the relatives of a Raja, his courtiers, and officials, at State functions, is dictated by custom, and is rigidly followed. Any reduction in rank causes humiliation too poignant to be described. Elevation produces corresponding joy.

I may cite an instance to show how infraction of the regulations governing the superiority of rank causes heart-burning to those whose privilege is disregarded.

Heart-Burnings.

It is the custom in Bhopal that at State functions the seat next to the reigning Begum shall not be occupied by her consort, but by the heir apparent to the throne. Nawab Sidik Hasan Khan, the husband of Nawab Shah Jahan Begum, scorned this practice, and determined to put an end to it. In March, 1881, when his wife, the Ruler, was paying a State visit to the Viceroy and Governor-General of India at Calcutta, he began to manœuvre to accomplish this object. While his step-daughter, the heiress apparent, was talking with His Excellency, he quietly occupied the chair she had vacated, so that, on her return, she would be forced to take a seat below him. But his trick was noticed, and, to his great mortification, he was asked to move down to the place that had been assigned to him. However, he manipulated affairs more shrewdly the following day, when the Viceroy returned the visit. He persuaded his wife to place him beside herself, and make her daughter sit next to him. The heiress apparent had to submit to this indignity, as it was too late to insist upon a change in the programme that had been settled for the occasion. She later expressed her indignation in a protest to the British Government.

The Indian States fire salutes when His Imperial Majesty the King-Emperor and other Personages visit them. The following table gives the particulars:

**SALUTES FIRED BY INDIAN STATES IN HONOUR
OF THE KING-EMPEROR, MEMBERS OF THE
ROYAL FAMILY, FOREIGN RULERS,
AND BRITISH OFFICIALS.³**

NAME.	No. OF GUNS.	
His Majesty the King-Emperor, when present in person	101	
Royal salute fired on His Majesty's Coronation anniversary, birthday (Official), birthday of the Queen- Empress, birthday of the Queen- Mother, Proclamation day ...	31	
Members of the Royal Family ...	31	
Foreign Rulers, Asiatic and otherwise	21	Including His Majesty Amir of Afghanistan.
His Excellency the Viceroy and Governor-General	31	
His Excellency the Commander-in- Chief in India	19	If Field-Marshal, or 17 General.
His Excellency the Governor of Bengal, Bombay or Madras ...	17	
Their Honours the Lieut.-Governors of Bihar and Orissa, Burma, the Punjab, or the United Provinces of Agra and Oudh	15	
The Agent to the Governor-General, Baluchistan	13	
Agent to the Governor-General, Cen- tral India	13	
Agent to the Governor-General, North- West Frontier Province	13	
Agent to the Governor-General, Rajputana	13	
Agent to the Governor of Bombay, Kathiawar	13	
Residents	13	
Chief Commissioner of Assam ...	13	
Chief Commissioner of the Central Provinces	13	
Political Agents	11	

A few Indian Rulers have been honoured by being appointed as Honorary *Aide-de-Camp* to His Majesty the King-Emperor.

Many Rajas have been given honorary commissions in the British Army and the Indian Army.

British Orders.

The British Crown has honoured many Rajas by admitting them, as Knights, Companions, etc., into—

The most Honourable Order of the Bath,
The Most Exalted Order of the Star of India,
The Most Eminent Order of the Indian Empire,
and
The Royal Victorian Order.

The Imperial Order of the Crown of India has been conferred on some of the Ranis and Begums. This is the only British Order intended exclusively for ladies.

The following lists give the details regarding the honours bestowed upon the Rajas, Ranis, etc.:

INDIAN RULERS WHO ARE ACCORDED MILITARY HONOURS, AND RANKS IN THE BRITISH- INDIAN ARMY, &c.⁴

HONORARY AIDES-DE-CAMP TO H.M. THE KING-EMPEROR.

His Highness Maharaja Sir Madho Rao Sindhia, Maharaja of Gwalior.⁵

His Highness Maharaja Sir Partab Singh, Regent of Marwar (Jodhpur).

His Highness Nawab Sir Muhammad Hamid Ali Khan, Nawab of Rampur.

His Highness Maharaja Sir Ganga Singh, Maharaja of Bikaner.

HONORARY MAJOR-GENERALS.

NAME.	RANK.
His Highness Maharaja Sir Partap Singh, Maharaja of Jammu and Kashmir	Attached as Hon. Col. to 37th Dogras, I.A. ⁶
His Highness Maharaja Sir Partab Singh, Maharaja-Regent of Marwar (Jodhpur) ⁷	Attached as Hon. Col. to 34th Horse, I.A.
His Excellency Maharaja Sir Chandra Shamshere Jang, ⁸ Prime Minister and Marshal of Nepal	Attached as Hon. Col. to 4th Gurkha Regiment, I.A.
His Highness Maharaja Sir Madho Rao Sindhia, Maharaja of Gwalior ...	Attached as Hon. Col. to 1st Lancers, I.A.
His Highness Maharaja-Dhiraja Sir Madho Singh, Maharaja of Jaipur ...	Attached as Hon. Col. to 13th Rajputs, I.A.

HONORARY COLONELS.

His Highness Nawab Sir Muhammad Hamid Ali Khan, Nawab of Rampur	Attached as Hon. Officer to 9th Hodson's Horse, I.A.
His Highness Maharaja Sir Ganga Singh, Maharaja of Bikaner ...	Attached as Hon. Officer to 2nd Lancers, I.A.
His Highness Maharaja Sir Krishnaraja Wadiyar, Maharaja of Mysore ...	Attached as Hon. Col. to 26th Cavalry, I.A.

4. Compiled through the courtesy of the India Office, I have refrained from repeating the title and honours accorded to the various Rulers that are set forth elsewhere in the book; and such affixes as *Shri* (*Sri*), Bahadur, &c.

5. The Maharaja of Gwalior is Honorary and Extra A.D.C. to His Majesty the King-Emperor.

6. I.A. stands for British-Indian Army.

7. The Maharaja of Marwar (Jodhpur) is mentioned among the Lieutenants.

8. The *de facto* Ruler of Nepal.

THE KING'S INDIAN ALLIES.

HONORARY COLONELS.

NAME.	RANK.
His Highness Nawab Mir Sir Usman Ali Khan, Fateh Jang, Nizam of Hyderabad	Attached as Hon. Col. to 20th Deccan Horse, I.A.
His Highness Maharaja Sir Shahu Chhatrapati Maharaj, Maharaja of Kolhapur	Attached as Hon. Col. to 103rd Infantry, I.A.

HONORARY LIEUTENANT-COLONELS.

His Highness Maharaja-Dhiraja Sir Bhupindar Singh, Maharaja of Patiala	
His Highness Maharaja Sir Venkat Raman Singh, Maharaja of Rewa ...	
His Highness Maharao Sir Umed Singh, Maharao of Kotah	Attached as Hon. Officer to 42nd Deoli Regiment, I.A.
His Highness Maharaja Sawai Sir Jey Singh, Maharaja of Alwar	

HONORARY MAJORS.

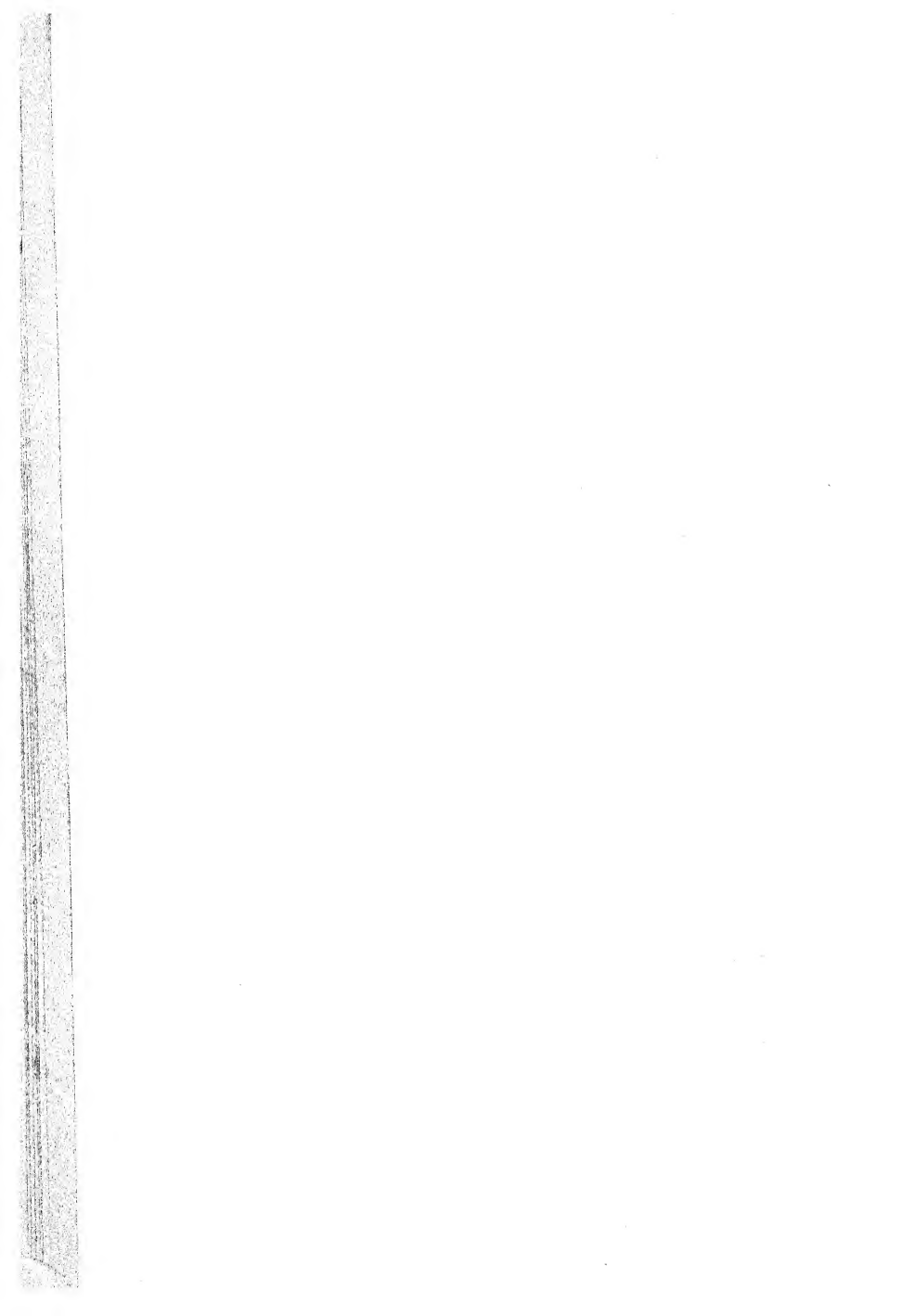
His Highness Raja Sir Sajjan Singh, Raja of Ratlam	Attached as Hon. Officer to 39th Horse, I.A.
His Highness Nawab Sir Fakhr-ud-Daulah Muhammad Iftikhar Ali Khan, Nawab of Jaora	Attached as Hon. Officer to 39th Horse, I.A.
His Highness Maharaja-Dhiraj Sir Madan Singh, <i>Bahadur</i> , Maharaja Dhiraj of Kishengarh	
His Highness Maharaja-Dhiraja Daolat Singh, Maharaja of Idar	
His Highness Jam Ranjitsinhji Vibhaji, Jam of Navanagar	

HONORARY LIEUTENANTS.

Nawab Sidi Ibrahim Muhammad Yakub Khan, Nawab of Sachin	
Nawab Abdul Majid Khan, Nawab of Savanur	Attached as Hon. Officer to 29th Lancers, I.A.
His Highness Maharaja-Dhiraja Sumer Singh, Maharaja of Marwar (Jodhpur)	Attached as Hon. Officer to 3rd Skinner's Horse, I.A.
Meherban Shrimant Fatehsinhrav Shahaji Raje Bhonsle, Raje Sahib of Akalkot	
Maharawal Sri Ranjit Singhji Man-	

FIRST AMONG THE SIKH RULERS IN RESPECT OF THE AREA,
POPULATION, AND REVENUE OF HIS STATE.





INDIAN RULERS ADMITTED INTO THE MOST HONOURABLE ORDER OF THE BATH.⁹

KNIGHT GRAND CROSS.
(G.C.B.)

H.E. Maharaja Sir Chandra Shamshere Jang, Prime Minister
and Marshal of Nepal.

MILITARY KNIGHTS COMMANDERS.
(K.C.B.)

H.H. Maharaja Sir Partab Singh, Maharaja-Regent of Marwar
(Jodhpur).

INDIAN RULERS ADMITTED TO THE MOST EXALTED ORDER OF THE STAR OF INDIA.

KNIGHTS GRAND COMMANDERS.
(G.C.S.I.)

H.H. Maharaja Sir Sayaji Rao III., Gaekwar, Maharaja of
Baroda.

H.H. Maharaja-Dhiraj Sir Fateh Singh, Maharana of Udaipur.

H.H. Maharaja-Dhiraj Sir Madho Singh, Maharaja of Jaipur.

H.H. Maharaja Sir Bala Rama Varma, Maharaja of
Travancore.

H.H. Maharaja Sir Partap Singh, Maharaja of Jammu and
Kashmir.

H.H. Maharaja Sir Shahu Chhatrapati, Maharaja of
Kolhapur.

H.H. Maharaja Sir Madho Rao Sindhia, Maharaja of Gwalior.

H.H. Maharaja Sir Venkat Raman Singh, Maharaja of Rewar.

H.H. Maharaja Sir Partab Singh, Maharaja-Regent of Marwar
(Jodhpur).

H.H. Raja Sir Rama Varma, the retired Raja of Cochin.

H.E. Maharaja Sir Chandra Shamshere Jang, Prime Minister
and Marshal of Nepal.

H.H. Maharaja Sir Pratap Singh, Maharaja of Orchha.

H.H. Maharaja Sir Krishnaraja Wadiyar, Maharaja of
Mysore.

Her Highness Nawab Sultan Jahan Begum, Begum of Bhopal.

H.H. Maharaja Sir Ganga Singh, Maharaja of Bikaner.

H.H. Maharao Sir Umed Singh, Maharao of Kotah.

⁹ All lists of Indian Rulers admitted into the various Orders
compiled through courtesy of the India Office.

THE KING'S INDIAN ALLIES.

H.H. Raja Sir Jagatjit Singh, Maharaja of Kapurthala.

H.H. Sir Usman Ali Khan, Nizam of Hyderabad.

H.H. Nawab Sir Muhammad Ibrahim Ali Khan, Nawab of Tonk.

KNIGHTS COMMANDERS.

(K.C.S.I.)

H.H. Maharao Sir Kesri Singh, Maharao of Sirohi.

H.H. Maharao Raja Sir Ranghubir Singh, Maharao-Raja of Bundi.

H.H. Maharaja Sir Bhavsinghji Takhtsinghji, Thakore Sahib of Bhavnagar.

H.H. Raja Sir Bhure Singh, Raja of Chamba.

H.H. Raj Rana Sir Bhawani Singh, Raj-Rana of Jhalawar.

H.H. Maharaja Sir Jey Singh, Maharaja of Alwar.

H.H. Raja Sir Ranbir Singh, Maharaja of Jind.

H.H. Raja Sir Sajjan Singh, Raja of Ratlam.

H.H. Maharaja-Dhiraj Sir Madan Singh, Maharaja of Kishengarh.

H.H. Raja Sir Udaji Rao Puar, Raja of Dhar.

H.H. Raja Sir Tukoji Rao Puar, Raja of Dewas (Senior).

H.H. Maharaja Sir Ugyen Wangchuk, Maharaja of Bhutan.

H.H. Nawab Ahmad Ali Khan, Chief of Maler Kotla.

H.H. Raja Amar Prakash, Chief of Sirmur (Nahan).

COMPANIONS.

(C.S.I.)

Raja Chhatrapati, Jagirdar of Alipura.

Pirajirao Babu Sahib Ghatge, Chief of Kagal (Senior).

H.H. Raja Bijay Chand, Raja of Bilaspur (Kahlur).

Thakore Karansinhji Vajirajji, Thakore of Than Lakhtar.

Meherban Mudhojirao Janrao Naik Nana Nimbalkar, Deshmukh of Phaltan.

INDIAN RULERS ADMITTED INTO THE MOST EMINENT ORDER OF THE INDIAN EMPIRE.

KNIGHTS GRAND COMMANDERS.

(G.C.I.E.)

H.H. Maharao Sir Khengarji, Rao of Cutch.

H.H. Nawab Sir Muhammad Ibrahim Ali Khan, Nawab of Tonk.

H.H. Beglar Begi Mir Sir Mahmud Khan, Khan (Wali) of Kalat.

H.H. Maharaja Sir Bhagwatsinghji Sagramji, Thakore Sahib of Gondal.

H.H. Sir Waghi Ravaji, Thakur Sahib of Morvi.

H.H. Maharaja Sir Prabhu Narayan Singh, Raja of Benares.

H.H. Sir Sher Muhammad Khan, Zorawar Khan, Diwan of Palanpur.

H.H. Maharaja-Dhiraj Sir Madho Singh, Maharaja of Jaipur.

H.H. Maharaja Sir Pratap Singh, Maharaja of Orchha.

H.H. Maharao-Raja Sir Ranghubir Singh, Maharao-Raja of Bundi.

H.H. Maharao Sir Kesri Singh, Maharao of Sirohi.

H.H. Maharaja Sir Bala Rama Varma, Maharaja of Travancore.

Her Highness Nawab Sultan Begum, Begum of Bhopal.

H.H. Nawab Sidi Sir Ahmad Khan, Nawab of Janjira.

H.H. Maharaja Sir Ganga Singh, Maharaja of Bikaner.

H.H. Maharao Sir Umed Singh, Maharao of Kotah.

H.H. Nawab Sir Muhammad Hamid Ali Khan, Nawab of Rampur.

H.H. Maharaja Sir Partap Singh, Maharaja of Jammu and Kashmir.

H.H. Maharaja Sir Shahu Chhatrapati, Maharaja of Kolhapur.

H.H. Maharaja-Dhiraja Maharana Sir Fateh Singh, Maharana of Udaipur.

H.H. Maharaja Sir Bhupindra Singh, Maharaja of Patiala.

H.H. Mir Sir Imam Baksh Khan, Mir of Khairpur.

H.H. Raja Sir Rama Varma, the retired Raja of Cochin.

H.H. Raja Sir Martanda Bhairava Tondiman, Raja of Puddukkottai.

KNIGHTS COMMANDERS.

(K.C.I.E.)

Maharana Sir Wakht Singhji, Raja of Lunawada.

H.H. Maharaja Sir Ranjor Singh, Maharaja of Ajaigarh.

Nawab Sir Amir-ud-din Ahmad Khan, Nawab of Loharu.

Raja-Dhiraja Sir Nahar Singh, Raja-Dhiraja of Shahpura.

Sir Gangadhar Rao Ganesh, Chief of Miraj (Senior).

H.H. Raja Sir Jaswant Singh, Raja of Sailana.

H.H. Maharaja Sir Ugyen Wangchuk, Maharaja of Bhutan.

H.H. Raja Sir Bane Singh, Raja of Rajgarh.

H.H. Maharaja-Dhiraja Sir Madan Singh, Maharaja of Kishengarh.

Raja Sir Baldeo Singh, Raja of Poonch.

H.H. Nawab Sir Muhammad Iftikhar Ali Khan, Nawab of Jaora.

H.H. Raja Sir Ram Singh, Raja of Sitamau.

Raj Sahib Sir Amarsinhji Banesinhji, Raj Sahib of Vankaner.

H.H. Maharaja Sir Jey Singh, Maharaja of Alwar.

H.H. Sir Maharawal Raghunath Singh, Maharawal of Partabgarh.

H.H. Maharana Sir Chatrasinhji Gambhirsinhji, Raja of Rajpipla.

H.H. Maharaja Sir Savant Singh, Maharaja of Bijawar.

H.H. Maharawal Sir Bijaya Singh, Maharawal of Dungarpur.

Meherban Sir Parashramrav Ramchandrarav, *alias* Bhau Sahab Patwardan, Chief of Jamkhadi.

H.H. Maharaja Bir Singh Deo, Chief of Samther.

COMPANIONS.

(C.I.E.)

H.H. Raja Sir Bhure Singh, Raja of Chamba.

Mehtar Shuja-ul-Mulk, Mehtar of Chitral.

Raja Muhammad Nazim Khan, Mir of Hunza.

Raja Sikandar Khan, Raja of Nagar.

Pirajirao Babu Sahib Ghatge, Chief of Kagal (Senior).

Sao Mawng, K.S.M., Sawbwa of Yawngwe Hwe.

Hkun Lai, Sawbwa of Laihka.

Vala Laksman Meram, Chief of Jetpur Thana-Devi.

Rana Hira Singh, Rana of Dhami.

Mir Kamel Khan, Jam of Las Bela.

Raja Partab Singh, Chief of Ali-Rajpur.

INDIAN RULERS ADMITTED TO THE ROYAL VICTORIAN ORDER.

KNIGHTS GRAND CROSS.

(G.C.V.O.)

H.H. Maharaja Sir Madho Rao Sindhia, Maharaja of Gwalior.

H.H. Maharaja-Dhiraj Sir Madho Singh, Maharaja of Jaipur.

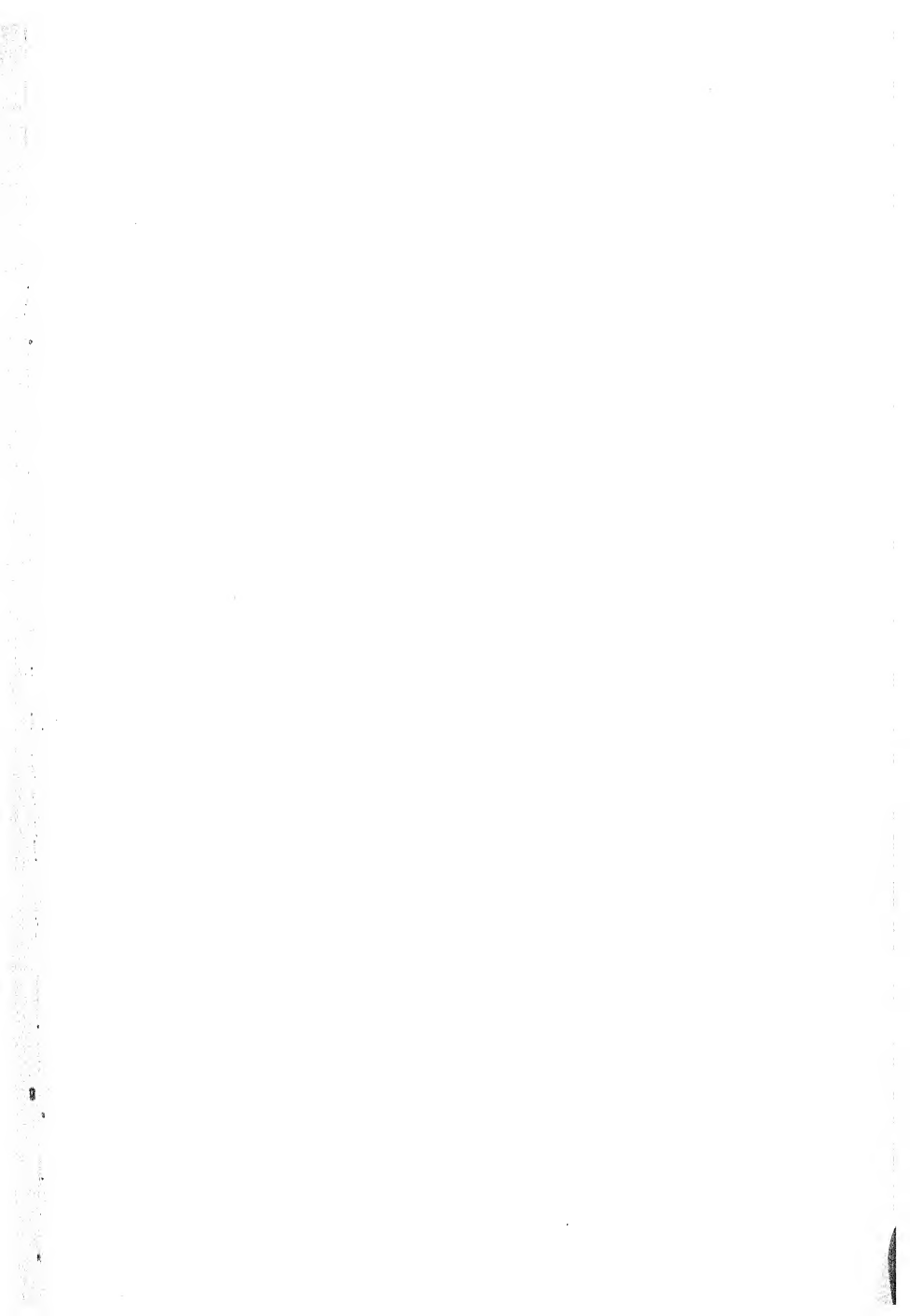
H.H. Maharaja Sir Shahu Chhatrapati, Maharaja of Kolhapur.

H.H. Nawab Sir Muhammad Amid Ali Khan, Nawab of Rampur.

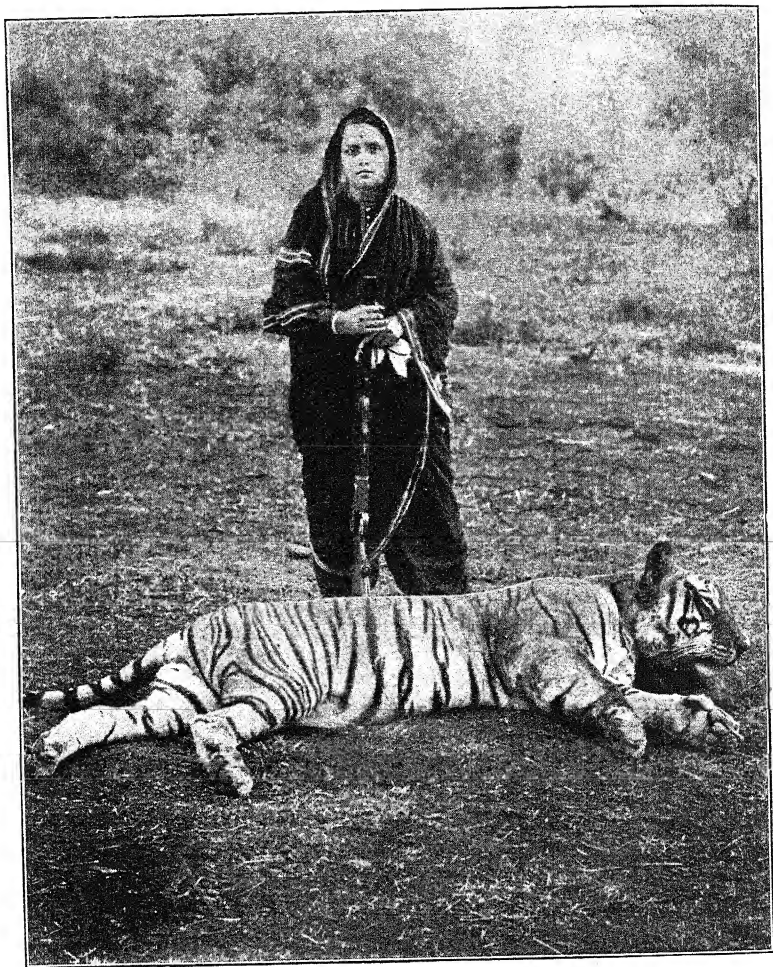
H.H. Maharaja Sir Partab Singh, Maharaja-Regent of Marwar (Jodhpur).

H.E. Maharaja Sir Chandra Shamshere Jang, Prime Minister and Marshal of Nepal.

H.H. Maharao-Raja Sir Raghubir Singh, Maharao - Raja of



A VERSATILE MAHARANI, WHO CAN, WITH EQUAL FACILITY,
BAG A TIGER, WRITE A BOOK, AND DELIVER A SPEECH.



HER HIGHNESS THE MAHARANI-GAEKWAR OF BARODA.

**MAHARANIS, RANIS, AND BEGUMS
ADMITTED TO THE IMPERIAL ORDER
OF THE CROWN OF INDIA.¹⁰**

(C.I.)

Her Highness Maharani Suniti Devi, Dowager Maharani of Cooch Behar.

Her Highness Maharani Sakhiya Raja Sahiba Sindhia, Dowager Maharani of Gwalior.

Her Highness Maharani Chimnabai Gaekwar, Maharani of Baroda.

Her Highness Rani Nundkuverba, Jadeja, Rani Sahiba of Gondal.

Her Highness Maharani Kempa Nanjammanni Avaru Vanivilas, Dowager Maharani of Mysore.

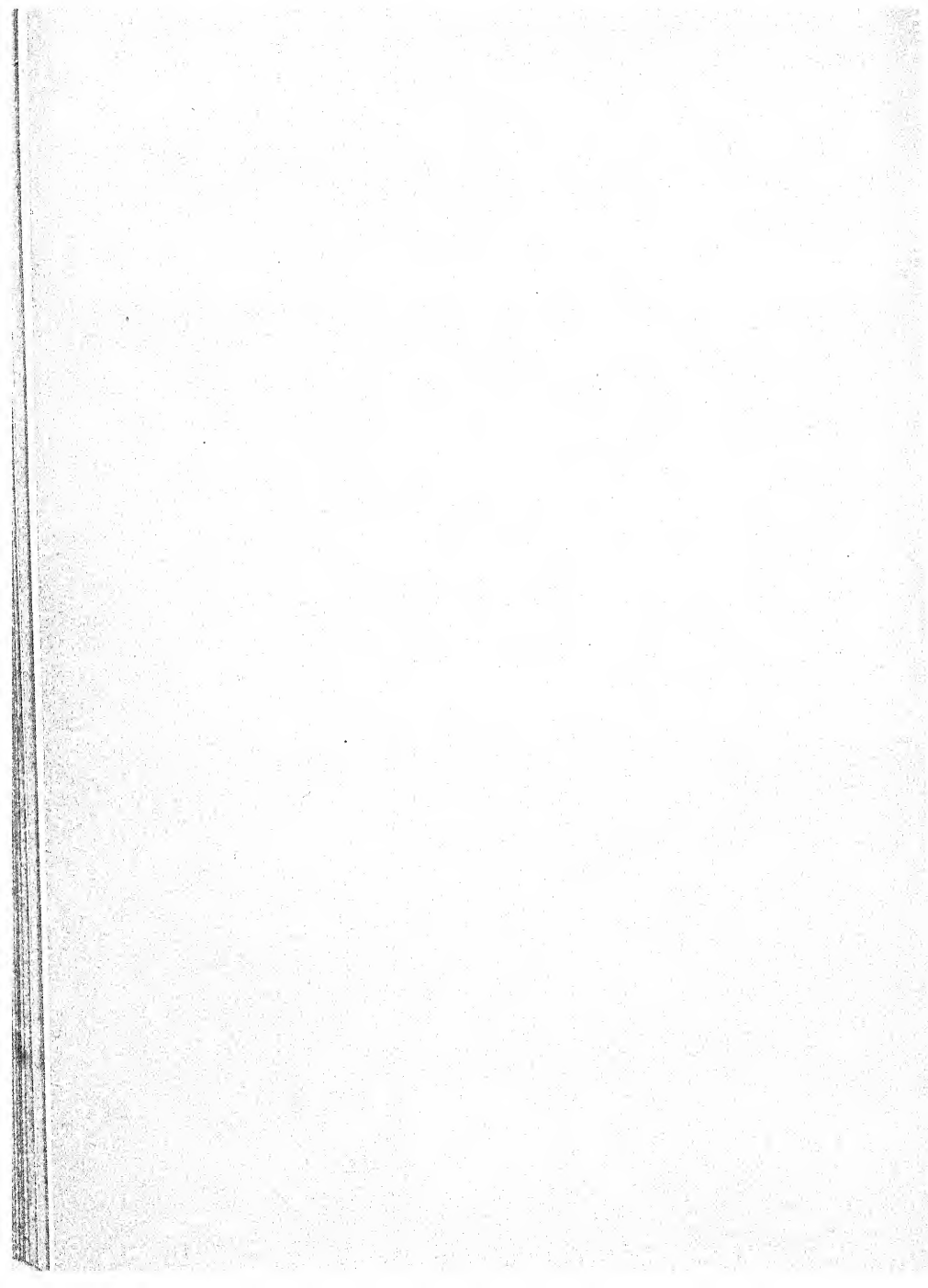
Her Highness the Maharani of Mewar (Udaipur).

Her Highness Nawab Sultan Jahan Begum, Begum of Bhopal.

Her Highness Maharani Nundkuverba, Maharani of Bhavnagar.

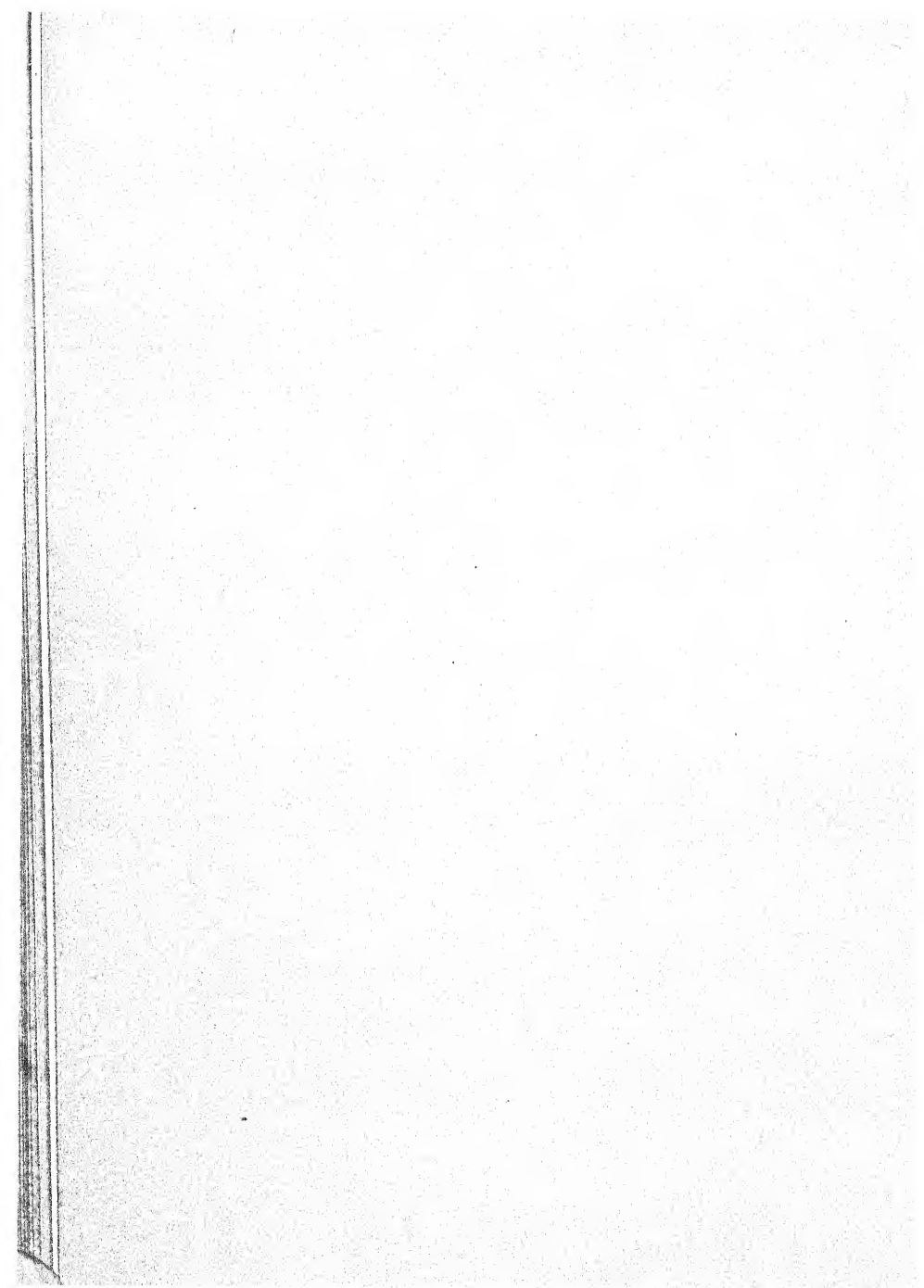
10. Some authorities prefer to prefix "Lady" to the name of each of the Maharanis, etc.

NOTE.—These lists include honours bestowed upon Indian Rulers up to the end of 1915.



PART II.

INDIA OF THE RAJAS.



CHAPTER I.

UNITS COMPRISED IN INDIA OF THE RAJAS.

I HAVE indicated that India of the Rajas does not constitute a solid block of territory, but that it is cut up by intervening portions of British India. In other words, the term coined by me is political rather than geographical.

The area of India of the Rajas varies considerably, according to what units are included in or are excluded from it. The figure (850,000 square miles) given by me in the introductory chapter represents the combined extent of the States, Estates, Chiefships, Petty Chiefships, Thakorates (Thakurates) Jagirs (Jaghirs), etc., numbering a little more than 700, noted in the table, "Units Comprised in India of the Rajas," occupying pages 187-196. The estimated population of these units is 78,000,000 persons. Some parts of India of the Rajas have not been surveyed nor censused, therefore, these figures are approximate.

Some persons may object to my including Nepal, Bhutan, and certain Burma States in India of the Rajas. They may say that Nepal is not

technically within the British Protectorate, as are the other Indian States, and that it is "independent." They may assert that Bhutan is completely "independent," in regard to internal administration.¹ They may claim that all the Burma States, with the exception of those in the Karen group, are technically British territory, whereas the rest of India of the Rajas is deemed "foreign territory." The geographers usually colour Nepal and Bhutan green, and all the Burma States, with the exception of the Karen States, red, while they tint the territory of the other Rajas yellow, in order to show these distinctions on the map of India.

It is true that Nepal has not ceded power to control its foreign relations to the Government of India, though a statement to the contrary incorrectly appears in *The Imperial Gazetteer of India*;² that Nepal and Bhutan have full internal autonomy; and that all the Burma States outside the Karenni are technically part of British India. I hold, however, that all the units included in my list belong to Rajas who, in normal times, administer them, and who are "The King's Indian Allies." I feel justified, therefore, in adopting the course that I have pursued.

I would have been justified had I included some more units in my list. For instance, certain States in the region of the Persian Gulf form a part of the Indian Protectorate. The inclusion of these units

1. See *Statement Exhibiting the Moral and Material Progress and Condition of India during the year 1911-12, and the nine preceding years* (hereafter referred to as *Moral and Material Statement, 1911-12*), p. 26.

2. *The Imperial Gazetteer of India*, Vol. IV., p. 92.

would, however, have unduly enlarged the scope of this work, and opened up issues to which I could not do justice in the space at my disposal.

Classification of States.

Some of the units comprised in India of the Rajas have direct relations with the Government of India, while others are connected with the various Local Governments. In the first group are Baroda, Bhutan, Hunza, Hyderabad, Jammu and Kashmir, Mysore, Nagar, Nepal, Poonch, and Sikkim, and the States in Baluchistan, Central India, the North-West Frontier Province, and Rajputana. In the second group are the units comprised in Assam, Bengal, Bihar and Orissa, Bombay, Burma, the Central Provinces, Madras, the Punjab, and the United Provinces of Agra and Oudh. It is easy to discern, from the "location" column of my table showing the "Units Comprised in India of the Rajas," to which group the individual units belong.

The Government of India maintains its connection with the different States in direct relation with it through the Foreign and Political Department. It has a representative stationed at Baroda, Hyderabad, Jammu and Kashmir, Mysore, Nepal, and Sikkim. The Resident in Jammu and Kashmir acts also for Hunza, Nagar, and Poonch, and the Political Officer in Sikkim has political relations with Bhutan. Baluchistan and the North-West Frontier Province are each administered by a Chief Commissioner, who, through special officers, keeps in touch with the States in his respective charge. Central India, containing about 150 States, constitutes an "Agency,"

with an Agent to the Governor-General at its head. It is divided into the Bhopal Agency, the Bhopawar^a Agency, the Bundelkhand Agency, the Gwalior Residency, the Indore Residency, and the Malwa Agency, each under a Political Officer subordinate to the Agent to the Governor-General. Rajputana, comprising 21 units, is also under an Agent to the Governor-General, and is divided into the Eastern Rajputana States Agency, the Kotah and Jhalawar Agency, the Jaipur Residency, the Mewar Residency, and the Western Rajputana States Agency, each under a separate Political Officer. Without going into petty details, I may say that the Government of India allows its Agents an adequate staff and allowances to carry on the duties entrusted to them, which, as stated in Chapter X. (Part I.), include keeping a watchful eye over the administration, offering advice to the Raja when he seeks it, or volunteering it when necessity demands such intervention, exercising criminal jurisdiction over persons and parts of territory outside the control of the Indian Ruler, and participation in ceremonial State functions.

The various Local Governments maintain relations with the States attached to them in a manner similar to that which have just been described. It is not necessary, therefore, to give the particulars concerning them.

Bombay has about 355 States in relation with it—a number far in excess of that of the units attached to any other Local Government. Bengal, as re-constituted in 1911, has the least number—two.

3. The designation has recently been altered to Southern

HIS HIGHNESS RULES A LARGE STATE IN CENTRAL INDIA, AND IS
FAMOUS AS A PATRON OF SANSKRIT LEARNING.





Assam has only one large State (Manipur), the others being Petty Chiefships.

Clusters of States.

Many of the States in relation with the Local Governments are situated in clusters. The most important groups in the Bombay Presidency are the Deccan or Satara Jagirs (Jaghirs), Kathiawar (a peninsula jutting into the Arabian Sea, almost entirely under Indian rule, subdivided into the Gohelwad, Halal, Jhalawad, and Sorath divisions or *prants*), the Mahi Kantha Agency (subdivided into the Bavisi, Katosan, Sabar Kantha, Vatrak, Rehwar, and Nahani *Zillas* or *Thanas*) North and South Konkan, the Palanpur Agency, Rewa Kantha, the Southern Maratha Country States, and the South Gujarat group (including the 14 Petty Chiefships known as the Dangs). Burma has the Northern and Southern Shan States and the Karen (known collectively as the Karenni) States. Bihar has the Chota Nagpur group, and the Orissa States, often called the "Tributary Mahals of Orissa." Assam has the Khasi Hills group. The Punjab has two groups of States—the Simla Hills States and the Phulkian States.

The table commencing on page 187 gives the name and locality of each unit of India of the Rajas, whose separate political entity is recognized by the British.

LIST OF ABBREVIATIONS.

A.	...	...	Assam.
Ba.	...	...	Baluchistan.
Bag.	...	...	Bagelkhand Agency, Central India.
Be.	...	...	Bengal Presidency.
Bh.	...	...	Bhopal Agency, Central India.
Bhop.	...	...	Bhopawar Agency, Central India.
Bi.	...	...	Bihar and Orissa.
Bo.	...	...	Bombay Presidency.
Bu.	...	...	Burma.
Bun.	...	...	Bundelkhand Agency, Central India.
C.I.	...	...	Central India, or Central India Agency.
C.N.	...	...	Chota Nagpur, Bihar and Orissa.
C.P.	...	...	Central Provinces.
D.	...	...	The Dangs, Bombay Presidency.
De.	...	...	The Deccan—Southern India, below the Vindhia Hills.
G.	...	...	Gwalior Residency, Central India.
I.	...	...	Indore Residency, Central India.
K.	...	...	Kathiawar, Bombay Presidency.
Ka.	...	...	Karenni States, Burma.
Kh.	...	...	Khasi Hills, Assam.
Ko.	...	...	Kolhapur, Bombay Presidency.
M.	...	...	Madras Presidency.
Ma.	...	...	Malwa Agency, Central India.
M.K.	...	...	Mahi Kantha Agency, Bombay Presidency.
N.E.I.	...	...	North-Eastern India.
N.I.	...	...	Northern India.
N.K.	...	...	North Konkan, Bombay Presidency.
N.S.	...	...	Northern Shan States, Burma.
N.W.F.P.	...	...	North-West Frontier Province.
N.W.I.	...	...	North-Western India.
O.	...	...	Orissa, Bihar and Orissa.
P.	...	...	The Punjab.
Pa.	...	...	Palanpur Agency, Bombay Presidency.
Ph.	...	...	Phulkian States, the Punjab.
R.	...	...	Rajputana, or Rajputana Agency.
R.K.	...	...	Rewa Kantha Agency, Bombay Presidency.
S.	...	...	Sindh, Bombay.
S.I.	...	...	Southern India.
S.G.	...	...	South Gujerat, Bombay Presidency.
S.H.	...	...	Simla Hill States, the Punjab.
S.J.	...	...	Satara Jagirs, Bombay Presidency.
S.K.	...	...	South Konkan, Bombay Presidency.
S.M.C.	...	...	Southern Maratha Country States, Bombay Presidency.
S.S.	...	...	Southern Shan States, Burma.

UNITS COMPRISED IN INDIA OF THE RAJAS.†

STATE.	LOCATION.	STATE.	LOCATION.
Agar ...	Bo., R.K.	* Bakhtgarh ...	C.I., Bhop
Agra-Barkhera ...	C.I., G.	Balasinor, or	
Ajaigarh ...	C.I., Bun.	Valasinor ...	Bo., R.K.
* Ajraoda ...	C.I., Ma.	Balsan ...	P., S.H.
Akalkot ...	Bo., S.J.	Bamanbore ...	Bo., K.
4 Akdia ...	Bo., K.	Bamra ...	Bi., O.
Alampur ...	Bo., K.	Banganapalle ...	M.
Alipura ...	C.I., Bun.	Banka Pahari ...	C.I., Bun.
Ali-Rajpur ...	C.I., Bhop.	Bansda ...	Bo., S.G.
Alva ...	Bo., R.K.	Banswara ...	R.
Alwar ...	R.	4 Bantva ...	Bo., K.
Amala ...	Bo., D.	Baoni ...	C.I., Bun.
Amliyara ...	Bo., M.K.	Baramba ...	Bi., O.
Amb ...	N.W.F.P.	Baraundha ...	C.I., Bag.
Ambao ...	C.I., Ma.	Bardia, or	
3 Amrapur ...	Bo., K.	Barra ...	C.I., Ma.
4 Anandpur ...	Bo., R.K.	Bariya ...	Bo., R.K.
7 Anandpur ...	Bo., K.	Barkhera Deo	
6 Anghad ...	Bo., R.K.	Dungri ...	C.I., Ma.
2 Ankevalia ...	Bo., K.	Barkhera	
Arnia ...	C.I., G.	Panth ...	C.I., Ma.
Athgarh ...	Bi., O.	Baroda ...	W.I.
Athmalik ...	Bi., O.	Barwani ...	C.I., Bhop.
Aundh ...	Bo., S.J.	Bashahr ...	P., S.H.
Avchar ...	Bo., D.	Basoda ...	C.I., Bh.
		Bastar ...	C.P.
6 Babra ...	Bo., K.	Bavda ...	Bo., Ko.
5 Bagasra ...	Bo., K.	Bawlake ...	Bu., Ka.
Baghal ...	P., S.H.	Benares ...	U.P.
Baghat ...	P., S.H.	Beri ...	C.I., Bun.
Bagli ...	C.I., Ma.	Bhabbar ...	Bo., Pa.
Bahawalpur ...	P.	Bhadarva ...	Bo., R.K.
* Bai ...	C.I., I.	Bhadaura ...	C.I., G.
Bajana ...	Bo., K.	Bhadli ...	Bo., K.

† Compiled from official papers through the courtesy of the India Office. For contractions, see List of Abbreviations facing this page.

* An Asterisk signifies that the Raja has no territorial possessions, but is in receipt of cash payment from one or more Indian Rulers. The right to receive such an allowance is "guaranteed" to him by the British-Indian Government.

The numerals indicate the number of shareholders in a Territory. In many cases, only the principal shareholder has powers of jurisdiction. There are, however, exceptions.

STATE.	LOCATION.	STATE.	LOCATION.
Bhadva ...	Bo., K.	Borkhera ...	C.I., Ma.
3 Bhadvana ...	Bo., K.	Bundi ...	R.
Bhaisaunda ...	C.I., Bag.	Cambay ...	Bo.
Bhaisola, or		Chachana ...	Bo., K.
Dhotria	C.I., Bhop.	Chadchat ...	Bo., Pa.
Bhajji ...	P., S.H.	3 Chamardi ...	Bo., K.
3 Bhalala ...	Bo., K.	Chamba ...	P.
2 Bhalgam		Chang Bhakar	C.P.
Bhaldoi	Bo., K.	Chapaner ...	C.I., Ma.
3 Bhalgaunda ...	Bo., K.	4 Charkha ...	Bo., K.
Bhalusna ...	Bo., M.K.	Charkhari ...	C.I., Bun.
4 Bhandaria ...	Bo., K.	Cherra ...	A., Kh.
Bharudpura ..	C.I., Bhop.	2 Chhalala ...	Bo., K.
Bharatpur ...	R.	Chhaliar ...	Bo., R.K.
2 Bharejda ...	Bo., K.	Chhattarpur ..	C.I., Bun.
2 Bhathan ...	Bo., K.	Chhota	
Bhavnagar ...	Bo., K.	Barkhera	C.I., Bhop.
Bhawal ...	A., Kh.	Chhota	
2 Bhilodia ...	Bo., R.K.	Udepur	Bo., R.K.
2 Bhimora ...	Bo., K.	Chhuikhadan .	C.P.
Bhoika ...	Bo., K.	Chinchli	
Bhojakheri ...	C.I., Ma.	Gadad	Bo., D.
2 Bhojavadar ...	Bo., K.	Chiroda ...	Bo., K.
Bhopal ...	C.I., Bh.	Chitral ...	N.W.I.
Bhor ...	Bo., S.J.	Chitravao ...	Bo., K.
Borole ...	Bo., Pa.	2 Chobari ...	Bo., K.
Bhutan ...	N.E.I.	2 Chok ...	Bo., K.
* Bichraud I. ..	C.I., Ma.	Chorangla ...	Bo., R.K.
* Bichraud II. .	C.I., Ma.	8 Chotila ...	Bo., K.
Bihat ...	C.I., Bun.	Chuda ...	Bo., K.
Bihora ...	Bo., R.K.	6 Chudesar ...	Bo., R.K.
Bija ...	P., S.H.	Cochin ...	M.
Bijawar ...	C.I., Bun.	Cooch Behar .	Be.
Bijna ...	C.I., Bun.	Cutch ...	Bo.
Bikaner ...	R.	Dabha ...	Bo., M.K.
Bilaspur ...	P., S.H.	Dabri ...	C.I., Ma.
Bilaud ...	C.I., Ma.	6 Dadhaliya ...	Bo., M.K.
Bilauda ...	C.I., I.	6 Dahida ...	Bo., K.
Bilbari ...	Bo., D.	Danta ...	Bo., M.K.
Bildi ...	Bo., K.	Daphlapur ..	Bo., S.J.
Boad, or Baud	Bi., O.	Dariakheri ...	C.I., Bh.
Boda-no-nes ..	Bo., K.	Darkuti ...	P., S.H.
Bolandra ...	Bo., M.K.	2 Darod ...	Bo., K.
Bonai ...	Bi., O.	6 Dasada ...	Bo., K.
Borkhera ...	C.I., I.		

STATE.	LOCATION.	STATE.	LOCATION.
Daspalla ...	Bi., O.	9 Drapha ...	Bo., K.
* Datana ...	C.I., Ma.	Dudhpur ...	Bo., R.K.
2 Datha ...	Bo., K.	3 Dudhrej ...	Bo., R.K.
Datia ...	C.I., Bun.	Dugri ...	C.I., Bh.
4 Dedan ...	Bo., K.	Dujana ...	P.
2 Dedarda ...	Bo., K.	Dungarpur ..	R.
Dedhrota ...	Bo., M.K.		
Deloli ...	Bo., M.K.	Faridkot ...	P.
Deodar, in-			
cluding		Gabat ...	Bo., M.K.
Bhabbar and		Gad Boriad	
Tervada ...	Bo., Pa.	and Khareda	Bo., R.K.
Derbhavti ...	Bo., D.	3 Gadhali ...	Bo., K.
3 Derdi Janbai..	Bo., K.	Gadhi, or	
Derol ...	Bo., M.K.	Garvi	Bo., D.
Devalia ...	Bo., R.K.	2 Gadhia ...	Bo., K.
2 Devlia ...	Bo., K.	Gadhka ...	Bo., K.
Dewas		2 Gadhula ...	Bo., K.
(Junior) C.I., Ma.		Gajipur ...	Bo., M.K.
Dewas		Gandhol ...	Bo., K.
(Senior) C.I., Ma.		Gangpur ...	Bi., O.
Dhabla - Dhir		Garamli Moti..	Bo., K.
and Kakar-		Garamli Nani.	Bo., K.
khera or Kan-		Garrauli ...	C.I., Bun.
karkhera ...	C.I., Bh.	Garha ...	C.I., G.
Dhabla-Ghosi	C.I., Bh.	Garhi, or	
Dhamasia, or		Bhaisakho	C.I., Bhop.
Vanmala	Bo., R.K.	Gaurihar ...	C.I., Bun.
Dhami ...	P., S.H.	Gavridad ...	Bo., K.
* Dhaora		2 Gedi ...	Bo., K.
Ganjara	C.I., I.	Ghodasar ...	Bo., M.K.
Dhar ...	C.I., Bhop.	2 Gigasaran ...	Bo., K.
Dharampur ...	Bo., S.G.	Gondal ...	Bo., K.
5 Dhari ...	Bo., R.K.	4 Gotardi, or	
Dharnauda ...	C.I., G.	Golardi	Bo., R.K.
Dhenkanal ...	Bi., O.	Gothda ...	Bo., R.K.
Dhola ...	Bo., K.	Gundiali ...	Bo., K.
Dholarva ...	Bo., K.	Gudarkheda ..	C.I., Ma.
Dholpur ...	R.	Gwalior ...	C.I., G.
Dhrangadhra .	Bo., K.		
Dhrol ...	Bo., K.	3 Halaria ...	Bo., K.
* Dhulatia ...	C.I., Ma.	Hapa ...	Bo., M.K.
Dhurwai ...	C.I., Bun.	Hadol ...	Bo., M.K.
Dir ...	N.W.F.P.	Harsore ...	C.I., Ma.
3 Dodka ...	Bo., R.K.	Hill Tippera..	Be.

STATE.	LOCATION.	STATE.	LOCATION.
Himmat		Janjira	... Bo., S.K.
Bahadur	Bo., Ko.	Jaora	... C.I., Ma.
Hindol	... Bi., O.	Jasdan	... Bo., K.
Hirapur	... C.I., I.	Jashpur	... C.P.
Hkamti	Long Bu., N.S.	Jaso	... C.I., Bag.
Hkamti		Jath	... Bo., S.J.
Singkaling	Bu., N.S.	Jawasia	... C.I., Ma.
Hopong	... Bu., S.S.	Jawhar	... Bo., N.K.
Hsa Mong		4 Jesar	... Bo., R.K.
Hkam	Bu., S.S.	16 Jetpur	Vadia.
Hsahtung	... Bu., S.S.	Jetpur Thana	
Hsawngsup	... Bu., S.S.	Devli, and	
Hsenwi		14 others	... Bo., K.
(North)	Bu., N.S.	Jhabua	... C.I., Bhop.
Hsenwi		Jhalawar	... R.
(South)	Bu., N.S.	* Jhalera	... C.I., Bh.
Hsipaw	... Bu., N.S.	2 Jhamar	... Bo., K.
Hunza	... Kashmir.	2 Jhamka	... Bo., K.
Hyderabad	... De.	Jhampodad	... Bo., K.
		9 Jhinhuvada	
2 Iavaj	... Bo., K.	and Rozva	Bo., K.
Ichalkaranji	... Bo., Ko.	Jigni	... C.I., Bun.
Idar	... Bo., M.K.	Jind	... P., Ph.
Ijpara	... Bo., M.K.	2 Jiral Kamsoli	Bo., R.K.
Ilol	... Bo., M.K.	Jobat	... C.I., Bhop.
Indore	... C.I., I.	Jubbāl	... P., S.H.
Itaria	... Bo., K.	Jumkha	... Bo., R.K.
3 Itvad	... Bo., R.K.	Junagadh	... Bo., K.
		Junapadar	... Bo., K.
Jabria-Bhil		Kachhi Baroda	C.I., Bhop.
and Jabri	C.I., Bh.	Kadana	... Bo., R.K.
Jafarabad	... Bo., K.	Kadoli	... Bo., M.K.
Jaipur	... R.	Kagal Junior.	Bo., Ko.
Jaisalmer	... R.	Kagal Senior.	Bo., Ko.
2 Jakhan	... Bo., K.	Kalahandi, or	
Jalia Amraji.	Bo., K.	Karond	... Bi., O.
Jalia Devani.	Bo., K.	Kalat	... Ba.
Jalia Kayaji.	Bo., K.	Kalgaria	... Bo., Pa.
Jalia Manaji.	Bo., K.	Kali Baori	... C.I., Bhop.
Jamkhandi	... Bo., S.M.C.	Kalukhera	... C.I., G.
Jammu and		Kamadhia	... Bo., K.
Kashmir†	N.W.I.	2 Kamalpur	... Bo., K.
Jamnia	... C.I., Bhop.		

† Usually shortened into Kashmir.

STATE.	LOCATION.	STATE.	LOCATION.
Kamharsain ..	P., S.H.	2 Kesria ...	Bo., K.
Kamta- Rajaula	C.I., Bag.	Khadal ...	Bo., M.K.
Kaner ...	Bo., K.	Khairagarh ...	C.P.
Kanjarda ...	Bo., K.	Khairpur ...	Bo., S.
Kanker ...	C.P.	Khajuri ...	C.I., Bh.
6 Kankrej, in- cluding Thara, Un, Kamboi, and twenty - three other units ...	Bo., Pa.	3 Khambala ...	Bo., K.
2 Kanksiala ...	Bo., K.	Khamblav ...	Bo., K.
Kanoda ...	Bo., R.K.	2 Khandia ...	Bo., K.
4 Kanpur Ishwaria	Bo., K.	Khandpara ...	Bi., O.
Kantarawadi .	Bu., Ka.	Khaniadhana .	C.I., G.
5 Kantharia ...	Bo., K.	Kharan ...	Ba., Kalat
Kapsi ...	Bo., Ko.	Kharsawan ...	Bi., C.N.
Kapurthala ...	P.	* Kharsi ...	C.I., Bh.
Karaudia ...	C.I., G.	3 Kherali ...	Bo., K.
Karauli ...	R.	Kheravada ...	Bo., M.K.
5 Kariana ...	Bo., K.	Kheri-Rajpara	C.I., G.
2 Karmad ...	Bo., K.	Khiaoda ...	C.I., G.
2 Karol ...	Bo., K.	Khijadia ...	Bo., K.
Kashmir, see Jammu and Kashmir.		2 Khijidia Dosaji	Bo., K.
4 Kasla Pagina Muvada	Bo., R.K.	Khijidia Najani	Bo., K.
Kassalpura ...	Bo., M.K.	Khilchipur ...	C.I., Bh.
Kathaun ...	C.I., G.	Khirasara ...	Bo., K.
Kathiawada ..	C.I., Bhop.	Khojankhera .	C.I., Ma.
Kathrota ...	Bo., K.	Khyrim ...	A., Kh.
Katodia ...	Bo., K.	Kirli ...	Bo., D.
Katosan ...	Bo., M.K.	Kishengarh ...	R.
Kawardha ...	C.P.	Kolhapur ...	Bo., S.M.C.
* Kayatha ...	C.I., I.	Korea ...	C.P.
Kehsi Mansam	Bu., S.S.	Korwai ...	C.I., Bh.
Kenghkam ...	Bu., S.S.	Kotah ...	R.
Kenglun ...	Bu., S.S.	44 Kotda Nayani	Bo., K.
Keng Tung ...	Bu., S.S.	5 Kotda Pitha ..	Bo., K.
Keonjhar ...	Bi., O.	Kotda Sangana	Bo., K.
Keonthal ...	P., S.H.	Kothar ...	P., S.H.
Kerwasa ...	C.I., Ma.	Kotharia ...	Bo., K.
		Kotharna ...	Bo., M.K.
		Kothi ...	C.I., Bag.
		Kotidah ...	C.I., Bhop.
		Koti ...	P.
		3 Kuba ...	Bo., K.
		Kunihar ...	P., S.H.
		Kurundvad Junior	Bo., S.M.C.

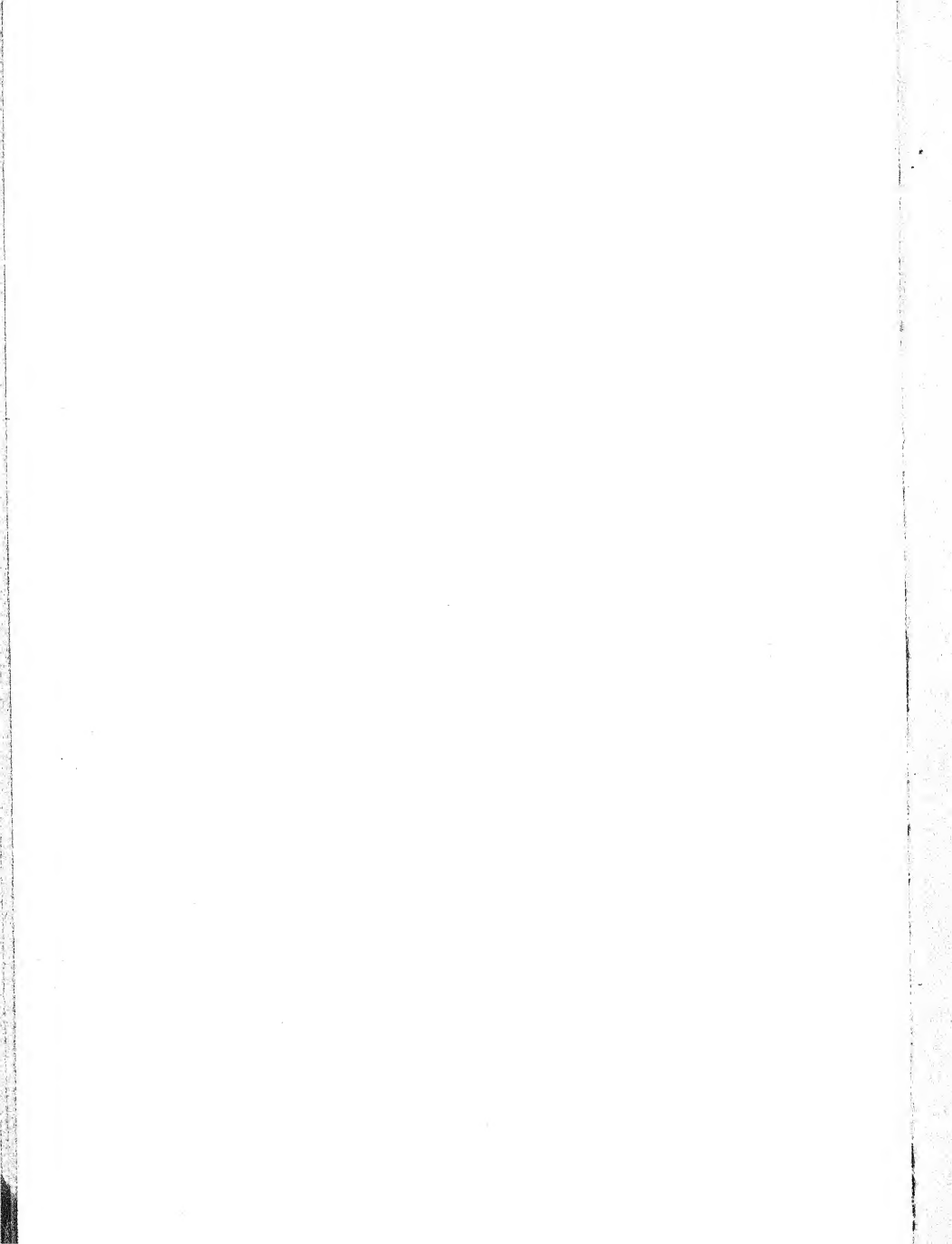
STATE.	LOCATION.	STATE.	LOCATION.
Kurundvad		Mandi	... P.
Senior	Bo., S.M.C.	Mandva	... Bo., R.K.
Kushalgarh	... R.	Mangal	... P., S.H.
Kyawku	... Bu., S.S.	Manglun	... Bu., N.S.
Kyebogyi	... Bu., Ka.	Manipur	... A.
Kyong	... Bu., S.S.	Mansa	... Bo., M.K.
		Maoiang	... A., Kh.
Lai Hka	... Bu., S.S.	Maodon	... A., Kh.
Lakhapadar	... Bo., K.	Maosanram	... A., Kh.
Lakhtar,	or	Marriaw	... A., Kh.
Than-Lakhtar	Bo., K.	Marwar, or	
Lalgarh	... C.I., G.	Jodhpur	R.
2 Laliyad	... Bo., K.	Mathwar	... C.I. Bhop.
Langrin	... A., Kh.	Matra Timba	... Bo., K.
Las Bela	... Ba.	5 Mavali	... Bo., R.K.
Lathi	... Bo., K.	Maw	... Bu., S.S.
Lawa	... R.	Mawkmai	... Bu., S.S.
Lawksawk	... Bu., S.S.	Mawnang	... Bu., S.S.
Likhi	... Bo., M.K.	Mawson	... Bu., S.S.
3 Limbda	... Bo., K.	Mayurbhanj	... Bi., O.
Limbdi	... Bo., K.	* Men	... C.I., I.
2 Lodhika	... Bo., K.	Mengni	... Bo., K.
Loharu	... P.	2 Mevasa	... Bo., K.
Loi Ai	... Bu., S.S.	Mewar, or	
Loi Long	... Bu., S.S.	Udaipur	R.
Loi Maw	... Bu., S.S.	Miraj Junior	... Bo., Ko.
Lughasi	... C.I., Bun.	Miraj Senior	... Bo., Ko.
Lunawara, or		Mohanpur	... Bo., M.K.
Lunavada	Bo., R.K.	Mohur	... Bo., M.K.
		2 Moka Pagina	
Magodi	... Bo., M.K.	Muvada	Bo., R.K.
9 Maguna	... Bo., M.K.	Mong Hsu	... Bu., S.S.
Maharam	... A., Kh.	Mong Kung	... Bu., S.S.
7 Mahmudpura,		Mongmit	... Bu.
or Momadpura	Bo., M.K.	Mong Nai	... Bu., S.S.
3 Mahuva, or		Mong Nawng	... Bu., S.S.
Mowa	Bo., K.	Mong Pai	... Bu., S.S.
Maihar	... C.I., Bag.	Mong Pan	... Bu., S.S.
Mailog	... P., S.H.	Mong Pawn	... Bu., S.S.
Makrai	... C.P.	Mong Sit	... Bu., S.S.
Malaisohmat	... A., Kh.	2 Monvel	... Bo., K.
Maler Kotla	... P.	Morchopna	... Bo., K.
Malia	... Bo., K.	Morvi	... Bo., K.
Malpur	... Bo., M.K.	Mota (or Bada)	
Manavav	... Bo., K.	Barkhera	C.I., Bhop.

MAHARAJA SIR PARTAB SINGH'S ADMINISTRATIVE GENIUS DESERVES
TO BE AS MUCH ADMIREED AS HIS FIGHTING QUALITIES. AND HIS
INTREPIDITY AS A HUNTER.



Photo by W. S. Stuart.

HIS HIGHNESS THE MAHARAJA-REGENT OF MARWAR (JODHPUR).



STATE.	LOCATION.	STATE.	LOCATION.
Muhammad-		Nimkhera, or	
garh	C.I., Bh.	Tirla	C.I., Bhop.
Muli	... Bo., K.	Ninora	... C.I., Ma.
2 Mulila Deri	... Bo., K.	Nobosophoh	... A., Kh.
Multhan	... C.I., Bhop.	2 Noghanvadar	... Bo., K.
Munderi	... C.I., Ma.	Nongkhlaio	... A., Kh.
Mundli	... C.I., Ma.	Nongspun	... A., Kh.
3 Munjpar	... Bo., K.	Nongstoin	... A., Kh.
Myllem	... A., Kh.		
Mysore	... De.	Orchha	... C.I., Bun.
Nabha	... P., Ph.	2 Pachhegam	... Bo., K.
Nagar	... Kashmir.	2 Pah	... Bo., K.
Nagod, or		Pahra	... C.I., Bag.
Unchehra	C.I., Bag.	Pal	... Bo., K.
Naigawan-		Palaj	... Bo., M.K.
Rebai	C.I., Bun.	2 Palali	... Bo., K.
Nalagarh, or		Palanpur	... Bo., Pa.
Hindur	P., S.H.	Paldeo	... C.I., Bag.
2 Nalia	... Bo., R.K.	Palasni	... Bo., R.K.
Namhkai	... Bu., S.S.	Palaswihir	... Bo., D.
Namhkok	... Bu., S.S.	Palitana	... Bo., K.
Nammekon	... Bu., S.S.	7 Paliyad	... Bo., K.
Namtok	... Bu., S.S.	Pal Lahara	... Bi., O.
Nandgaon	... C.P.	Panchavada	... Bo., K.
4 Nangam	... Bo., R.K.	6 Pandu	... Bo., R.K.
Nara, or		Pangmi	... Bu., S.S.
Nahara	Bo., R.K.	Pangtara	... Bu., S.S.
Narsinghgarh	C.I., Bh.	Panna	... C.I., Bun.
Narsinghpur	... Bi., O.	Pantalavadi,	
Narukot, or		Akbar Khan	
Jambugoda	Bo., R.K.	and Kesar	
Narwar	... C.I., G.	Khan	... Bo., R.K.
Nasvada	... Bo., R.K.	Panth	
* Naugaon	... C.I., Ma.	Piploda	C.I., Ma.
Naulana	... C.I., I.	Paron	... C.I., G.
Naungpalé	... Bu., Ka.	Partabgarh	... R.
Naung Wawn.	... Bu., S.S.	Pataudi	... P.
Navanagar	... Bo., K.	Patdi	... Bo., K.
Nawagai or		Pathari	... C.I., Bh.
Bajaur	Ba.	Pathari	... C.I., Ma.
Nayagarh	... Bi., O.	Patharia	... C.I., G.
Nepal	... N.I.	Patiala	... P., Ph.
Nilgiri	... Bi., O.	Patna	... Bi., O.
Nilvala	... Bo., K.	Pethapur	... Bo., M.K.

STATE.	LOCATION.	STATE.	LOCATION.
Phaltan ...	Bo., S.J.	Ratlam ...	C.I., Ma.
Pimpladevi ...	Bo., D.	2 Regan ...	Bo., R.K.
Pimpri ...	Bo., D.	Rewa ...	C.I., Bag.
Piplia ...	C.I., Ma.	Rindon ...	C.I., Ma.
Piplianagar ...	C.I., Bh.	2 Rohisala ...	Bo., K.
Piploda ...	C.I., Ma.	Rupal ...	Bo., M.K.
Phulera ...	N.W.F.P.	Sachin ...	Bo., S.G.
7 Poicha ...	Bo., R.K.	Sadankheri ...	C.I., Bh.
Pol ...	Bo., M.K.	Sadakheri- Sheogarh ...	C.I., Ma.
Poonch ...	Kashmir	Sahuka ...	Bo., K.
Porbandar ...	Bo., K.	Sailana ...	C.I., Bhop.
Prempur ...	Bo., M.K.	Sakoi ...	Bu., S.S.
Puddokottai ...	M.	Sakti ...	C.P.
Punadra ...	Bo., M.K.	2 Samadhiala ...	Bo., K.
Pwela ...	Bu., S.S.	2 Samadhiala- Charan ...	Bo., K.
Radhanpur ...	Bo., Pa.	5 Samadhiala- Chhabadia ...	Bo., K.
Raghugarh ...	C.I., G.	Samka ...	Bu., S.S.
Raigarh ...	C.P.	4 Samla ...	Bo., K.
Rai-Sankli ...	Bo., K.	Samthar ...	C.I., Bun.
2 Raika ...	Bo., R.K.	2 Sanala ...	Bo., K.
Rairakhhol ...	Bi., O.	Sanauda ...	C.I., Ma.
Rajgarh ...	C.I., Bh.	Sandur ...	M.
Rajgarh ...	C.I., Bhop.	Sangli ...	Bo., S.M.C.
Rajkot ...	Bo., K.	Sangri ...	P., S.H.
Rajpar ...	Bo., R.K.	Sanjeli ...	Bo., R.K.
2 Rajpara ...	Bo., K.	Sanosra ...	Bo., K.
Rajpipla ...	Bo., R.K.	Santalpur (Chadchat) ...	Bo., Pa.
2 Rajpur ...	Bo., K.	Saraikela ...	Bi., C.N.
2 Ramanka ...	Bo., K.	Sarangarh ...	C.P.
Ramas ...	Bo., M.K.	Sarila ...	C.I., Bun.
Rambrai ...	A., Kh.	Sarlaskar ...	Bo., Ko.
Ramdurg ...	Bo., S.M.C.	Sarwan ...	C.I., Ma.
* Ramgarh ...	C.I., Bh.	Satanones ...	Bo., K.
2 Ramparda ...	Bo., K.	Satlasna ...	Bo., M.K.
Rampur ...	U.P.	4 Satodad- Vavdi ...	Bo., K.
Rampura ...	Bo., M.K.	Savanur ...	Bo.
4 Rampura ...	Bo., R.K.	Savantvadi ...	Bo., S.K.
Ranasan ...	Bo., M.K.	Sayla ...	Bo., K.
Randhia ...	Bo., K.	3 Sejakpur ...	Bo., K.
2 Ranigam ...	Bo., K.	Shahpura ...	R.
Ranipura ...	Bo., M.K.		
Ranpur ...	Bi., O.		
Ratanmal ...	C.I., Bhop.		
3 Ratanpur- Dhamanka ...	Bo., K.		

STATE.	LOCATION.	STATE.	LOCATION.
Shajaota ...	C.I., Ma.	Tigiria ...	Bi., O.
Shanor ...	Bo., R.K.	Timba ...	Bo., M.K.
Shahpur ...	Bo., K.	2 Toda-Todi ...	Bo., K.
* Sheogarh ...	C.I., G.	Tonk ...	C.I., I.
Shevdivadar ..	Bo., K.	Tonk ...	R.
Shivbara ...	Bo., D.	Torgal ...	Bo., Ko.
Sidri ...	C.I., Ma.	Tori-Fatehpur	C.I., Bun.
Sihora ...	Bo., R.K.	Travancore ...	M.
Sikkim ...	N.E.I.		
2 Silana ...	Bo., K.	Uchad, in-	
Sindhiapara ..	Bo., R.K.	cluding	
Sirmur		Devalia ...	Bo., R.K.
(Nahan) P.		Udaipur ...	C.P.
Sirohi ...	R.	Umetha ...	Bo., R.K.
Sirsi ...	C.I., Ma.	Umri ...	C.I., G.
Sirsi ...	C.I., G.	Umari ...	Bo., M.K.
5 Sisang Chandli	Bo., K.	Uni ...	C.I., Ma.
Sitamau ...	C.I., Ma.	2 Untdi ...	Bo., K.
Sohawal ...	C.I., Bag.	Uparwara ...	C.I., Ma.
3 Songhad ...	Bo., K.	Uplai ...	C.I., Ma.
Sonpur ...	Bi., O.		
6 Sudamda-		2 Vadai ...	Bo., K.
Dhandalpur	Bo., K.	Vadali ...	Bo., K.
Sudasma ...	Bo., M.K.	Vadhyawan ...	Bo., D.
Suigam ...	Bo., Pa.	2 Vadod ...	Bo., K.
Suket ...	P.		Gohelwad
Sunth ...	Bo., R.K.	Vadod ...	Bo., K.,
Surgana ...	Bo., N.K.		Jhalawad
Surguja ...	C.P.		
		Vaghvadi, or	
Tajpuri ...	Bo., M.K.	Vaghvori	Bo., K.
Tal ...	C.I., Ma.	Vajiria ...	Bo., R.K.
Talcher ...	Bi., O.	3 Vakhtapur ...	Bo., R.K.
2 Talsana ...	Bo., K.	Vakhtapur ...	Bo., M.K.
Tappa-Suklia .	C.I., G.	Vala ...	Bo., K.
Taraon ...	C.I., Bag.	Valasna ...	Bo., M.K.
Tarooh ...	P., S.H.	6 Vana ...	Bo., K.
2 Tavi ...	Bo., K.	Vanala ...	Bo., K.
Tawng Peng ..	Bu., N.S.	Vangadhra ...	Bo., K.
Tehri-		Vankaner ...	Bo., K.
Gharwal	U.P.	Vanmala ...	Bo., R.K.
2 Tejapura ...	Bo., M.K.	Vanod ...	Bo., K.
Thara ...	Bo., Pa.	Varahi ...	Bo., Pa.
Tharad (and		2 Varnoli Mal ..	Bo., R.K.
Morwara)	Bo., Pa.	Varnoli Moti...	Bo., R.K.
		2 Varnoli Nani .	Bo., R.K.

STATE.	LOCATION.	STATE.	LOCATION.
Varsoda ...	Bo., M.K.	Virpur ...	Bo., K.
Vasan Sewada ...	Bo., R.K.	Virsoda ...	Bo., M.K.
Vasan Virpur..	Bo., R.K.	Virvao ...	Bo., K.
11 Vasavad ...	Bo., K.	Vishalgarh ...	Bo., Ko.
Vasurna ...	Bo., D.	Vithalgadh ...	Bo., K.
Vav ...	Bo., Pa.	Vora ...	Bo., R.K.
Vav, or Wao .	Bo., Pa.	Wadhwan ...	Bo., K.
Vavdi ...	Bo., Pa.	Wanyin ...	Bu., S.S.
5 Vavdi		Yawng Hwe...	Bu., S.S.
Dharvala ...	Bo., K.	Ye Ngan ...	Bu., S.S.
Vekaria ...	Bo., K.	Zhari	
2 Vinchhavadi ..	Bo., K.	Garkhadi ...	Bo., D.
Vijanones ...	Bo., K.		
Virampur ...	Bo., R.K.		

In view of the general character of this work, it has been deemed advisable not to burden it with particulars of the area, population, and revenue of all the units comprised in India of the Rajas. The table commencing on the opposite page furnishes these details regarding the Indian States, which yielded a revenue exceeding Rs.500,000 at the end of the first decade of the present century.

LARGE INDIAN STATES.* ARRANGED ACCORDING TO THEIR REVENUE.

No.	STATE.	LOCATION.	AREA. Sq. miles.	POPULATION.	REVENUE. Rupees.
1.	Hyderabad	Deccan	82,698	13,374,676	45,000,000
2.	Mysore	Deccan	29,475	5,806,193	24,000,000
3.	Baroda	Western India	8,099	2,032,798	16,500,000
4.	Nepal	Northern India	54,000	5,639,092	15,000,000
5.	Gwalior	Central India	25,133	3,102,279	13,575,000
6.	Travancore	Madras	7,129	3,428,975	11,415,000
7.	Kashmir	N.W. India	84,432	3,158,126	11,250,000
8.	Jaipur	Rajputana	15,579	2,636,647	7,995,000
9.	Patiala	Punjab	5,412	1,407,659	7,320,000
10.	Marwar (Jodhpur)	Rajputana	34,963	2,057,553	6,600,000
11.	Indore	Central India	9,506	1,007,856	6,300,000
12.	Kolhapur	Bombay	3,217	833,441	5,730,000
13.	Bhavnagar	Kathiawar	2,860	441,367	4,305,000
14.	Cochin	Madras	1,361	918,110	3,810,000
15.	Rampur	U.P. of A. & O.	899	531,217	3,600,000
16.	Alwar	Rajputana	3,141	791,688	3,480,000
17.	Kotah	Rajputana	5,684	639,089	3,360,000
18.	Bikaner	Rajputana	23,315	700,983	3,300,000
19.	Bharatpur	Rajputana	1,982	558,785	3,150,000
20.	Bhopal	Central India	6,902	730,383	3,000,000

* Compiled from *Moral and Material Statement, 1911-12*. Figures for Nepal are estimates, the one for revenue being old. Area and population figures for Gwalior and Indore have been revised. Area of Baroda, according to *Census of India, 1911*, is 8,182 square miles.

LARGE INDIAN STATES*—Continued.

NO.	STATE.	LOCATION.	AREA.	POPULATION.	REVENUE.
			Sq. miles.	Persons.	Rupees.
1.	Junagadh	Kathiawar	3,284	434,222	2,850,000
2.	Rewa	Central India	13,000	1,514,843	2,805,000
3.	Bahawalpur	Punjab	15,000	780,641	2,730,000
4.	Mewar (Udaipur)	Rajputana	12,694	1,281,284	2,640,000
5.	Kapurthala	Punjab	630	268,133	2,505,000
6.	Cutch	Bombay	7,616	513,429	2,505,000
7.	Cooch Behar	Bengal	1,307	592,952	2,460,000
8.	Navanagar	Kathiawar	3,791	349,400	2,265,000
9.	Tonk	Rajputana	2,553	303,181	1,950,000
10.	Benares	U.P. of A. & O.	865	346,936	1,680,000
11.	Hill Tippera	Bengal	4,086	229,613	1,680,000
12.	Nabha	Punjab	928	248,887	1,545,000
13.	Puddukkottai	Madras	1,178	411,886	1,515,000
14.	Khairpur	Bombay	6,050	223,788	1,500,000
15.	Gondal	Kathiawar	1,024	161,916	1,410,000
16.	Jind	Punjab	1,259	271,728	1,305,000
17.	Mayurbhanj	Bihar	4,243	729,848	1,275,000
18.	Dholpur	Rajputana	1,155	263,188	1,200,000
19.	Morvi	Kathiawar	822	90,230	1,170,000
20.	Faridkot	Punjab	642	130,294	1,110,000
21.	Sangli	Bombay	1,111	227,280	1,080,000
22.	Rajpipla	Bombay	1,517	161,588	1,005,000
23.	Jamkhandi	Bombay	524	100,304	945,000
24.	Ratlam	Central India	643	75,291	900,000

* Compiled from *Moral and Material Statement, 1911-12*. Area and population of Mewar have been revised. Population of Mayurbhanj taken from an official report. Figures for Ratlam from *Census*, the one for revenue being recent. Population of Mayurbhanj and Mewar do not tally with figures in succeeding tables.

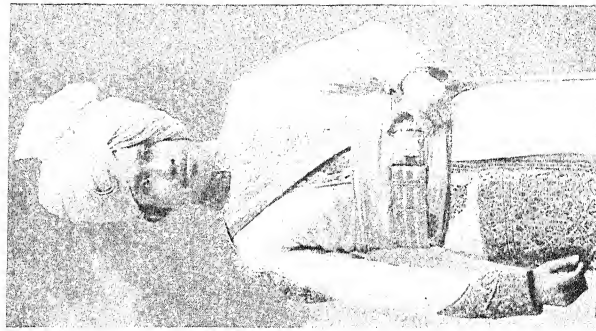
EACH OF THESE RULERS RECEIVES A SALUTE OF THIRTEEN GUNS.



HIS HIGHNESS THE MAHARAJA OF
BENARES.



HIS HIGHNESS THE NAWAB OF RAMPUR.



HIS HIGHNESS THE RAJA OF
TIPPERA.

LARGE INDIAN STATES*—Continued.

No.	STATE.	LOCATION.	AREA. Sq. miles.	POPULATION. Persons.	REVENUE. Rupees.
45.	Sirmur (Nahan)	Punjab	1,198	138,520	855,000
46.	Dhar	Central India	1,783	154,070	840,000
47.	Kishengarh	Rajputana	858	87,191	840,000
48.	Porbandar	Kathiawar	636	91,440	840,000
49.	Jeypur	Kathiawar	734	107,049	826,000
50.	Kalat	Baluchistan	73,278	359,086	800,000
51.	Orchha	Central India	2,079	330,032	750,000
52.	Jaora	Central India	568	75,951	750,000
53.	Bundi	Rajputana	2,220	218,730	690,000
54.	Idar	Bombay	1,668	202,811	660,000
55.	Tehri-Gharwal	U.P. of A. & O.	4,180	300,819	660,000
56.	Cambay	Bombay	350	72,656	600,000
57.	Dhrangadhra	Kathiawar	1,156	79,142	600,000
58.	Karauli	Rajputana	1,242	146,587	600,000
59.	Mandi	Punjab	1,200	181,110	585,000
60.	Maler Kotla	Punjab	167	71,144	555,000
61.	Dharampur	Bombay	704	114,995	549,000
62.	Palanpur	Bombay	1,766	226,250	525,000
63.	Hsipaw	Burma	4,400	122,129	511,000
64.	Chamba	Punjab	3,216	135,873	510,000
65.	Sirohi	Rajputana	1,964	189,127	510,000

* Compiled from *Moral and Material Statement, 1911-12*, except those for Jeypur, Kalat, and Hsipaw, which were secured from official sources. The revenue of Jeypur does not include the income of some of the shareholders, and that of Kalat is approximate.

NOTE.—Only those States with a revenue exceeding Rs. 500,000 in 1910 have been included in this table. If Jajirabad is included in Janjira, the latter State has a revenue of about Rs. 550,000, and an area and population of 377 square miles and 101,120 persons respectively.

CHAPTER II.

THE LAND.

THE territorial possessions of the Indian Rulers vary greatly in physical features, climatic conditions, flora, and fauna. This is to be expected, since they are composed of disconnected tracts irregularly spread over a land which, on account of its vastness and diversity, is considered to be a continent rather than a country.

Varied Physical Features.

Parts of India of the Rajas are overrun by mountains whose lofty peaks are perennially shrouded in snows. In places, verdant valleys are overspread with luxuriant crops. In other tracts, broad, barren belts of parched plains are inhospitable alike to human, animal, and vegetable life. Rolling regions, champaign country, low-lying lands, and vast plateaus are watered by mighty streams that take their rise in the heights and tumble down in turbulent rapids, or placidly flow towards the sea, bearing plenty and prosperity, or sometimes, alas! floods and ruin, in their wealth of water.

Some parts are buried under the waving green of virgin forests. Other districts are treeless. Here rocks hide mineral resources of value untold. There the desert defies man to wrest a living from its burn-

ing sands. In places, fertile fields lie side by side with arid waste, and the soil, readily responding to the plough, is covered with crops that promise a rich harvest.

Climate.

Almost every variety of climate known to mankind is to be found in India of the Rajas. Bitter cold prevails in many of the mountainous States. Tropical heat, dry in some places, humid in others, is the normal condition, almost throughout the year, on the plains. Some localities are salubrious and invigorating. Others are malarious and enervating.

Flora.

The wide range of flora defies description. The plant life of the mediterranean countries, Persia, Siberia, China, and Malaya are represented in the composite vegetation to be found there. Indeed, almost every sort of tree and plant common to the temperate and equatorial portions of the globe flourishes in profusion, from scrub-oaks and pines on the mountain tops to palms at their feet. Such European species as columbine, hawthorn, juniper, yew, and holm oak thrive in various places. The Chinese magnolia and tea trees grow wild in the woods in some parts. The tall deodars of the western Himalayas are nearly related to the Atlantic cedars.

Fauna.

The fauna of the Indian States is as varied as is their flora. In different parts are to be found big game, like elephants, rhinoceros, bison, and buffalo; beasts of prey, such as lions, tigers, leopards, wolves,

hyenas, bears, and wild hogs; *cheetahs*, jackals, wild dogs, wild asses, wild sheep and goats, antelopes, *nilgai* (blue cows), deer of various species, and large and small rats and mice.

Birds are present everywhere in great variety. Some of them have gorgeous plumage. Others are noted for their size, strength, and ferocity. Parrots are common, as are also starlings, which are taught to speak. Song birds are numerous in all the Raja's dominions. Eagles, vultures, hawks, kingfishers, herons, peacocks, and waterfowl; and game birds, such as snipe, pigeon, partridge, quail, plover, duck, teal, sheldrake, and widgeon abound in almost all the States. Serpents of all kinds, including the deadly *cobra di capello* infest almost every Dominion. Crocodiles wallow wherever mud is to be found along the river banks.

The waters of the streams and of the sea are alive with fish of many kinds.

Insects are innumerable. Some of them are pestiferous; others are useful. Among the latter, the place of honour must be given to the silk-worm.

Archæological Remains.

Relics of the past are strewn everywhere. They eloquently tell the story of the rise, progress, and fall of numerous races, clans, and dynasties, of many religions, sects, and schisms—and of several civilizations. They are in various states of preservation. Many are crumbling to dust, and the secrets that lie buried in them must forthwith be learned by agents of the Rajas if posterity is to know them. Others stand almost perfect, taunting time to do its worst to destroy them.

Among the remains of political significance are the inscriptions on rocks and pillars, and the ruins of buildings erected by Asoka. They are to be found in Jaipur (Rajputana), Junagadh (Kathiawar), and other places, proclaiming the vast Empire over which that great Buddhist King ruled many decades before the birth of Christ. The Tower of Victory (*Jai Sthambh*) stands at Chitor in Mewar or Udaipur (Rajputana), commemorating the triumph of arms of the Rajput King who raised it. The ruins at Seringapatam (Mysore) recall to memory the fall of a short-lived but powerful Muslim dynasty. Forts situated in positions of natural vantage or rendered impregnable by the ingenuity of man, which figured prominently in the history of Mediæval India, lie scattered about the States ruled by the Maratha Maharajas.

Religious Relics.

The Indian being of a deeply religious nature, relics of a sacerdotal character are more numerous than secular mementoes of the past. Among the most interesting are the underground temples and monasteries at Ajanta and Ellora, in the Nizam's Dominions (Hyderabad). Cut in the living rock, they are lavishly decorated with figures carved from stone or painted on walls made smooth, with untiring patience, to receive them. The outside has been chiselled to carry out the illusion that these sanctuaries are temples built of stone on the surface of the earth, instead of being mere caves excavated in the hill-side. Some of the most ancient underground temples are to be found in Jhalawar (Rajputana), whose Ruler, the Raj-Rana as he is called, takes

keen interest in archæology, and is distinguishing himself as a just and wise Raja. There are at Bhilsa and Sanchi, in Bhopal (Central India), extensive ruins of religious structures (*topes, chaityas, vihars, stupas*, etc.), which attract tourists from all parts of the world. The temples at Devalwara, near Mount Abu (Rajputana), in Mysore, and in many other States, are famous on account of their architecture and ornamentation. Gwalior, in the State of that name in Central India, has a fine tomb; and Dhar and Mandu, also in Central India, have mosques dating back to the early Moslem period of Indian history.

Architectural Styles.

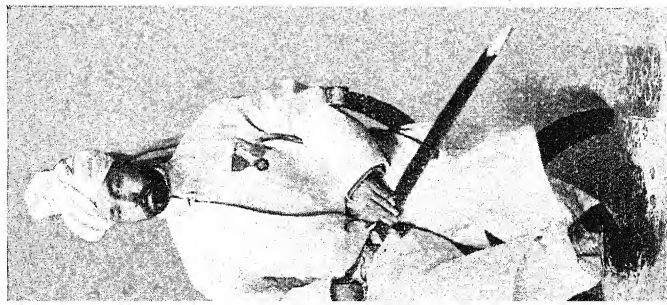
The buildings are very dissimilar in style. Some are purely or largely Indian in design. Others show, more or less, the influence of the Grecian, Egyptian, Persian, and Arabic schools of art. Some critics deny the presence of the foreign element in any specimen of value. Whatever the truth of this assertion may be, the character of architecture varies greatly in the northern and southern States. In Mysore, for instance, one finds splendid examples of Chalukian art, a distinct product of that part of India. The Halebid Temple in Mysore City is a good specimen of this style of architecture.

The character of the ornamentation is varied. In some instances a severely plain effect has been produced; and in others much elaboration has been attempted.

Sometimes ruins stand side by side with the cities of the living. A deserted town may actually touch the inhabited capital.



CHITRAL, NEPAL, AND SIKKIM ARE MOUNTAINOUS STATES.



MEHTAR OF CHITRAL.

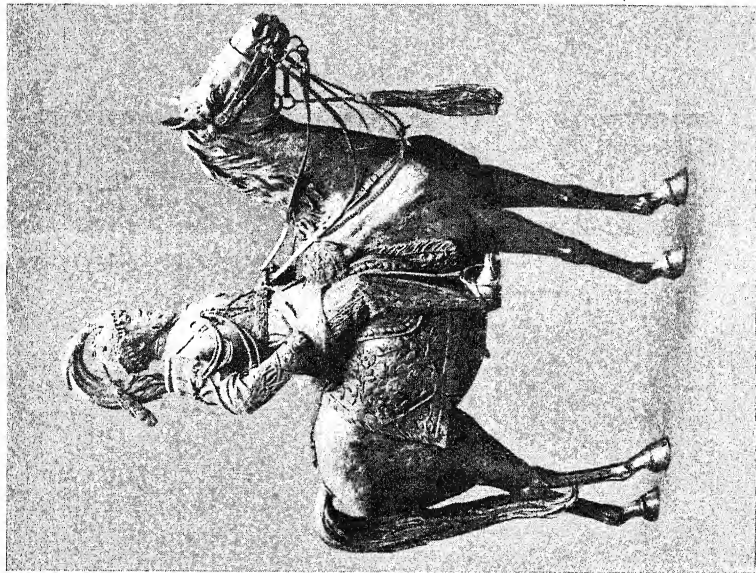


Photo by A. P. Monger, from Statue by E. R. Mullins.
HIS EXCELLENCY THE PRIME MINISTER
AND MARSHAL OF NEPAL.

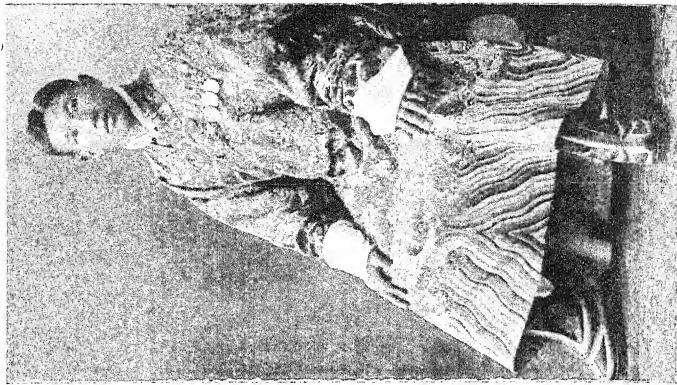


Photo by Johnston & Hoffmann.
HIS HIGHNESS THE LATE MAHARAJA
OF SIKKIM.

CHAPTER III.

RACES AND CLANS.

GREAT variations occur in the distribution of the population of India of the Rajas. In arid, mountainous, and wooded¹ localities it is sparse, often less than five or six persons to the square mile. Where the soil is hospitable, and the rainfall generous, and especially where natural or artificial irrigation facilities exist, it is congested. For instance, in Cochin State (Madras Presidency) the mean density per square mile is 675 individuals, while in one of its districts (Cochin-Kanayannur) it rises to 1,852 persons.

It is evident from signs present everywhere that the course of human habitation has shifted. Some of the areas now desolate appear to have been, at one time, athrob with life. The devastation may have been due to the frequent march of invading armies,

1. As instances of arid States, I may note those comprised in Western Rajputana, Khairpur in Sindh (Bombay), Bahawalpur in the Punjab, Kalat (including Makran), and Las Bela in Baluchistan, etc.

As examples of mountainous States, I may mention the "Tribal Areas" of the North-West Frontier Province, the Kashmir portion of Jammu and Kashmir, the many Punjab States situated in the Himalayan regions, Tehri-Gharwal in the United Provinces of Agra and Oudh, Nepal, Sikkim, Bhutan, etc. As a rule, the mountain sides are covered with dense forests.

Many States in Central India, the Central Provinces, and the Bombay Presidency (The Dangs, to point out a single example), consist largely of wooded tracts. The inaccessible portions are primeval, untouched by human hands.

which, in their triumphant progress or ignominious retreat, burnt fields of waving corn, pillaged peaceful villages, violated women, and carried off people to be their slaves. Or the drying up of streams, or the change of river beds, may have led pastoral and agricultural communities to seek new pastures and farms.

The subjects of the Indian Rulers belong to many races. So varied are the strains that have amalgamated in a bewilderingly complicated series of combinations and permutations, that a veritable motley of clans and tribes has been produced. So different are they in form, feature, and colour, so dissimilar are they in physical stamina and mental and moral qualities, and so diverse are they in habits and civilization, that a library would be needed to describe them all.

Many Controversies.

Moreover, the questions connected with the origin and mixture of races are highly controversial. The opinions that have been propounded are largely unscientific. In many cases, they are vitiated by arrogance and prejudice. In other instances, they are remarkable only for the rhetoric with which their partisans press them. Nearly all the conclusions have been arrived at by faulty methods. Much of the information necessary for the settlement of racial problems has to be collected and sifted before the disputations can be settled.

The Dravidian.

One of the races is Dravidian—a people whose origin is shrouded in mystery. Many, for lack of

THREE RAJPUTS WHO RULE STATES IN RAJPUTANA.

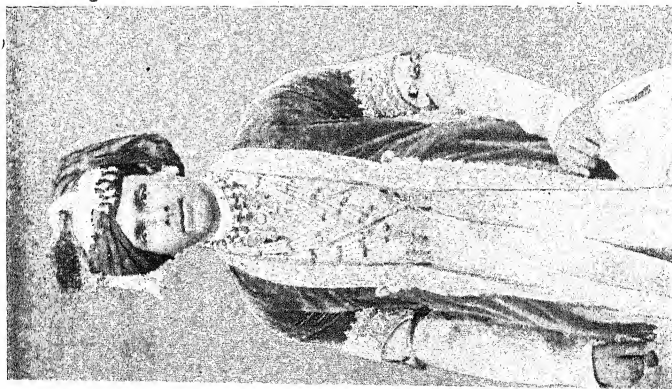


Photo by Bourne & Shepherd.

HIS HIGHNESS THE MAHARAJA OF
ALWAR.

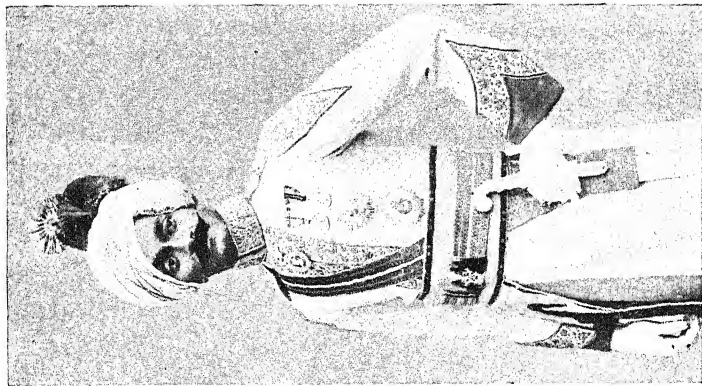


Photo by Bourne & Shepherd.

HIS HIGHNESS THE MAHARAJA OF
KISHENGARH.

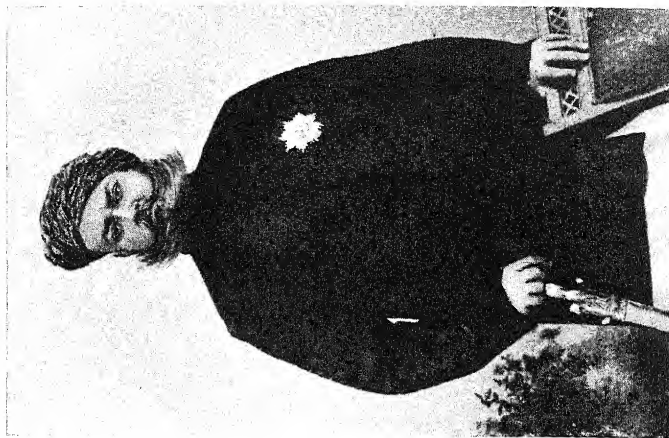


Photo by Herzog & Higgins.

HIS HIGHNESS THE MAHARAO OF
SIROHI.

positive information, regard them as the original inhabitants of Hindostan.

Where this stock has not become mixed with other strains, the stature is short, the skin is black, and the nose is broad, flat, and large-nostrilled. The forest and hill tribes are the purest representatives of this race, as are also the Parayans of south-eastern India.

The Aryan.

A second type is the Aryan, whose origin is also the subject of much argument. One school believes that this race originated in the Peninsula itself. Another theory has it that the Indo-Aryans were immigrants who, some say, came from central Asia, while others assert that they emigrated from northern Europe. The latter conjecture is more recent than the former, and is especially pleasing to those Indians who consider that everything good comes from the Occident.

Whatever their genesis may have been, the descendants of the Aryans are tall and well-proportioned, and have a long head, a narrow, prominent nose of medium length, dark eyes, a fair complexion, and a great deal of hair on the face. The Rajputs and Jats of the Indian States in Rajputana, the Punjab, and Kashmir are supposed to be the purest specimens of Aryans.

The Aryo-Dravidians.

A third type, known as the Aryo-Dravidian, has been evolved by the mixture of Aryan and Dravidian blood. It is distinguished by a stature

somewhat lower than that of the pure Aryan, a light brown or black complexion, a long head, and a nose of medium breadth.

It is not possible to give details regarding the numerous clans produced by this blend, found in the States in eastern, central, and southern India.

The Turko-Iranian.

A fourth racial group is the Turko-Iranian, members of which are the progeny of immigrants of Turkoman and Persian stock. They are usually above medium height, and have a fair complexion, a broad head, dark brown or grey eyes, and a long, narrow nose.

The various clans of Afghans and Baluchis belong to this order, and are largely to be found in the Territories ruled by Rajas in North-western India, though some of them live in States in other parts of the country.

The Negroid.

The mixture of Abyssinian with Turko-Iranian or Aryo-Dravidian stock has produced a small class, not large enough in numbers to entitle it to be described as one of the principal racial orders of India.

The Mongoloid.

A fifth class of people is of Mongoloid extraction. They are usually below the average stature, and have a dark, yellowish complexion, a broad head, a flat face, more or less oblique eyes, and a well-shaped nose, sometimes inclined to be short and broad.

Gurkhas, Gharwalis, and allied mountain dwellers of the States in northern and north-eastern India are some of the people who have thus originated.

The Mongolo-Dravidio-Aryan.

A sixth group has been evolved by the mixture of Mongolian, Dravidian, and Aryan elements. Men of this type have a medium stature, a dark complexion, a broad head, and a comparatively wide nose. The Mongolo-Dravidio-Aryans are to be found chiefly in the Rajas' Dominions in Bihar and Orissa.

Other Racial Mixtures.

Scytho-Hun elements are supposed to have added to the ethnical diversity of the subjects of the Rajas. Before explaining the theories concerning their mixture with other stocks, a word may be said about the Scythians and Huns.

Until lately it was generally believed that the Scythians were a warlike people, divided into numerous tribes, who, in ancient times, inhabited the region known as Scythia, situated in the neighbourhood of the Black Sea. Later investigations seem to prove that the Scythians were of Chinese extraction, and, according to Celestial chroniclers, were called *Sse*. They are supposed to have been driven out of the land of their nativity by another ferocious race, the Huns or Ephlathalites, who also originated in China. It is definitely known that several clans of Scythians and Huns overran India in the early centuries of the Christian era. They are supposed to

have become incorporated with the peoples then populating the Peninsula, that is to say, with the Aryans and Dravidians and their mixed progeny.

The result of this amalgamation is a subject of considerable conjecture and controversy. According to some, Scythians and Huns united with Aryans, producing the hardy races of north-western Hindostan, such as Jats and Rajputs. According to others, they became blended with the Dravidians inhabiting western India, giving rise to the Marathas. The latter dictum is still a mere hypothesis.

Another theory suggests that an alpine element is present in the people of western India. It is not known how this strain was introduced. But it is said to give martial fibre to such clans as the Kathis, Lathis, etc., inhabiting Kathiawar.

Fighting Clans.

Some of the subjects of the Rajas are noted for their fighting qualities. Among them I may name the Rajputs, Jats, Gurkhas, Gharwalis, Marathas, Nairs, Afghans, Baluchis, and Moplahs.² I have not included Sikhs in this list, because they are not a racial but a religious body, as pointed out in the following chapter.

2. I have treated the Indian races at considerable length in *India's Fighters*, published by Messrs. Sampson Low, Marston & Co. The reader interested in knowing more of the subject may refer to it.

CHAPTER IV.

INDIGENOUS RELIGIONS.

THE subjects of the Rajas profess many widely dissimilar religions. Of these I may mention Hinduism, Animism, Buddhism, Jainism, Sikhism, Islam, and Christianity.

1. Hinduism.

It is difficult to describe just what Hinduism is. Properly speaking, it is not one creed, with distinctive doctrines. It may be defined as a congeries of religions, each with a separate set of dogmas, enjoining monotheism, pantheism, polytheism, agnosticism, deism, or atheism, as the case may be. Some inveigh against idolatry. Others sanction the worship of images.

The vivid imagination of the Hindus, by personifying the various aspects of the three principal attributes of nature—the creative, preservative, and destructive agencies—has produced a pantheon which, it is said, includes many more deities than the subjects of the Rajas number all told. Their poetic fancy has been more free from sex arrogance than that of any other people; and has deified the female as well as the male element.

Many are the aspects under which woman has been glorified. I can speak only of three of them. Her motherhood has been idealized to symbolize the creative energy of the universe, and is worshipped as *Devi Mata*. Culture has been personified in the goddess *Sarasvati*. The destructive phase of nature is represented by *Kali*.

Women given precedence.

Each set of deities is usually composed of a god, a goddess, and their children. It is important to note that the Hindu gives the goddess precedence over the god. For instance, when the hero and heroine of the *Ramayana*, both of whom have been deified, are referred to, the name of Sita invariably precedes that of her husband, Rama. Or, when the blessings of Krishna and his consort Radha are invoked, the Hindu utters the phrase, "Radha-Krishna," never "Krishna-Radha."

The iconoclast to whom the idea of gods and goddesses is repugnant must bear in mind the fact that the Indo-Aryan genius shows the same breadth of vision in its conception of God, who is addressed as Mother, and not merely as Father.

The Mother's Status.

Nothing less than this could be expected from a race whose individuals idolize their mothers. Each morning, soon after he rises, a Hindu son, no matter how old or how exalted he may be, lays his head on the feet of the woman who gave him birth, and prays for her blessing. When he is ill his thoughts turn instinctively to her, and he cries out "mother."

Every girl is looked upon as a potential parent, and is respected as such.

Some of the numerous Hindu forms of worship are of ancient origin. Others were evolved during the Middle Ages. Many are of recent growth. One or two of them were founded in the last quarter of the nineteenth century.

The Connecting Link.

It is not easy to describe the tie that binds together such varied elements. Nor is it a simple matter to explain what it is that stamps them with the impress of Hinduism. Opinions differ on these points. I know of no fixed standard that can be given to a foreigner to serve him as a guide. I incline to the belief that the Hindus are bound together by definite social laws, which the Western world calls the "caste system."

The word "caste" is derived from the Portuguese *casta*, meaning "family." *Castus*, in Latin, has a similar connotation, signifying purity of breed.

The basic principles of the caste system are practically as old as the Indo-Aryans. They were first codified by Manu about 900 B.C. Since then they have undergone much modification.

The Caste Canons.

As they exist in the twentieth century, these canons divide humanity into two classes, the Hindus and the non-Hindus. The former are considered by themselves to be incomparably superior to the latter. They are enjoined not to exchange social amenities with non-Hindus, and especially not to

contract matrimonial alliances with them. They are forbidden to leave *Arya Varta* (the land of the Aryas, or noble people), and cross the "black water."

Castes.

The Hindus are divided into four principal castes. These are, in the order of precedence: (1) the *Brahman*; (2) the *Kshatriya*; (3) the *Vaisha*; and (4) the *Shudra*.

It is the *métier* of the *Brahman* to master the religious lore of the Hindus, to minister to the spiritual welfare of the people, and to teach the rising generation.

The *Kshatriya* is expected to confine his activities to ruling and fighting.

The *Vaisha* is supposed to engage exclusively in some trade or commercial pursuit.

The *Shudra* is required to serve the superior classes, and perform all tasks considered by them to be beneath their dignity.

The "Untouchables."

There is a substratum of Hindu society known in some parts as the fifth caste (*panchama*). Those who belong to this low order of human beings are called "untouchables." They follow trades which are looked upon as loathsome by Hindus of the higher castes—such as stripping off the hides of dead animals, tanning them, and working them into leather articles. These occupations are deemed to defile them to such an extent that members of the higher castes do not permit bodily contact with them.

In certain localities even their shadows are considered contaminating.

Men belonging to the superior castes wear a tuft of hair on the crown of the head, and the sacred thread around the body. All usually acknowledge the pontifical supremacy of the Brahmans, and look upon the *Veda* as inspired by God. This work consists of four parts, namely, the *Rig-Veda*, the *Yajur-Veda*, the *Shama-Veda*, and the *Atharva-Veda*, all composed at different times, the oldest, the *Rig-Veda*, being possibly the most ancient book extant.

A World of its Own.

Each of the four castes is divided into numerous groups, the sub-castes being ranged in the order of a lower order. They must marry within their own caste. Those who belong to the higher castes, or people of low station who affect respectability, are anxious to give their daughters in marriage before they reach the age of puberty—the earlier the better. They are also obliged to enforce perpetual widowhood on any of their women who may be so unfortunate as to lose their husbands.

Each of the four castes is divided into numerous groups, the sub-castes being ranged in the order of their superiority. This classification, though established by long usage, gives rise to great jealousies. Persons belonging to different subdivisions of the same caste may not and will not eat with each other, or intermarry.

One is born into a caste or sub-caste. No one can change his status, no matter how rich, powerful, or pious he may be. In former times, this rigidity

did not prevail, and men could and did change the caste into which they were born.

The Outcast.

Any violation of the social laws carries with it the dread of dire punishment. The recalcitrant one is liable to be thrown out of his caste.

This means, for one thing, that he will be classed as an outcast—than which no greater humiliation can be placed upon a Hindu. His mental agony is rendered more excruciating by the fact that, on pain of like penalty, his relatives and friends are prohibited from having anything whatsoever to do with him. He also experiences much physical discomfort. All the services to which he has been accustomed are denied him. Water carriers will not bring him nor give him water, and he is not allowed to go near the well, and hence cannot get it for himself. The tradespeople will not sell him the necessities of life. No one will cook for him, or serve him in any capacity. The barber will not shave him. Even the women whose duty it is to remove nightsoil from his house refuse to perform such tasks for him. When he dies, no decent person will bear him to the pyre and cremate him.

The outcast's despair is all the greater if, by his "iniquity," he has involved some of his relatives, who are condemned to endure disgrace and misery through no fault of their own. They constantly weep and wail, and curse and cajole him by turns, trying to induce him to bring their ordeal to an end by performing the penance prescribed by the priests, which includes eating and drinking the solid and liquid

excreta of the cow, and feasting the Brahmans. Reinstatement in the good graces of the community on such terms is repugnant to many.

The terrors of this system of outcasting have been somewhat softened by the modern conditions that, of late years, have been introduced into parts of India of the Rajas. For example, an outcast need not die of thirst when he can turn a tap and secure a plentiful supply of water.

Above Regulations.

From the earliest time there have been Hindus who have not conformed to the social laws of their community. They have not worn the distinctive tuft of hair, but have either let their hair grow as long as it would, or shaved their heads. They have eaten with whom they pleased, irrespective of caste ordinances. Some have refused to pay homage to the Brahmans, and have even denied the infallibility of the *Veda*.

These rebels, however, have not been outcasted. Some of them have been highly honoured by the orthodox Hindus.

The condonation of these infractions is ingeniously explained by some. They point out that many of those whose violations of caste rules have been overlooked were men who sought to induce the followers of the Brahmans to revolt against their authority, and who endeavoured to establish new schools of thought, whose followers would not be divided by caste, and would not be compelled to perform the elaborate and costly ritual prescribed by the priests. Brahmans have refused to look upon such revolts as heresies, and wisely, for thereby they have

avoided running the chance of losing for ever the people who had joined the ranks of the reformers. They have stifled the new faith by deifying its founder, or elevating him in some other way. Even the heresies which endured became so modified in the course of time that their followers, while retaining some of their original distinctive practices, reverted to many of the Brahmanical observances.

Genius for Synthesis.

A kinder explanation, and probably as true a one, is to be found in the fact that the Hindu, in spite of his caste-exclusiveness, has a remarkable genius for synthesis. He seeks to unify the various philosophies as far as possible. Even contradictory systems are placed side by side, and the individual is left free to choose what appeals to him.

The Hindus of our generation are becoming gradually more lax in conforming to the social laws laid down by the caste economy. I do not glorify these defiant spirits, nor do I censure them. I am content with recording what I know to be true.

Many Hindus of the present day do not keep the tuft of hair, nor wear the sacred thread. Some break bread with whom they will. A few marry outside their caste limit. More and more high-caste Hindus are keeping their daughters unwedded far beyond the age prescribed for marriage, and are breaking the rules enforcing perpetual widowhood.

A large number of Hindus do not pursue the callings in which they are supposed to engage. For example, many Brahmans serve as cooks instead of acting as priests and teachers. Many others are employed in the army. Some occupy high adminis-

trative positions. A few are Rulers, as, for instance, the Maharaja of Benares, who is showing great administrative genius.

Closed Labour Unions.

Thus, the original intention that a man should follow the occupation set apart for the members of his caste has become modified. Time was when each sub-caste was a closed labour union, pursuing some special branch of trade, industry, or profession. For instance, those belonging to the sub-caste whose business it was to be goldsmiths worked with gold and silver, and did nothing else. No one who was not a goldsmith (*sunar*) by caste took up that work. Now *sunars* are to be found in public offices, acting as teachers, and performing other tasks.

To indulge in speculation as to the ultimate effect of these tendencies is beyond the scope of this book. It is more than likely that Hinduism will be able to weather this storm, as it has endured through many a time of stress. Those who control the destinies of this religion are men of great ingenuity and resource.

It has become the fashion, both in and outside of India, to characterize the Brahmans as ignorant and grasping vampires, who, for personal gain, keep their followers immersed in darkness and prejudice. The charge is not without foundation, and I have pressed it many times.

However, it is only fair to state that not all the Brahmans are avaricious men, who keep the Hindus enslaved for their own selfish ends. Though a large percentage of them are no longer learned, as their forefathers were, and though they do not all lead a

life of rectitude, yet many of them spend the best part of their life studying the scriptures, take great pains to acquire the culture evolved by the genius of the Indo-Aryans, and conform strictly to Hindu canons. But for them, India of the Rajas and British India would be intellectually and spiritually poorer.

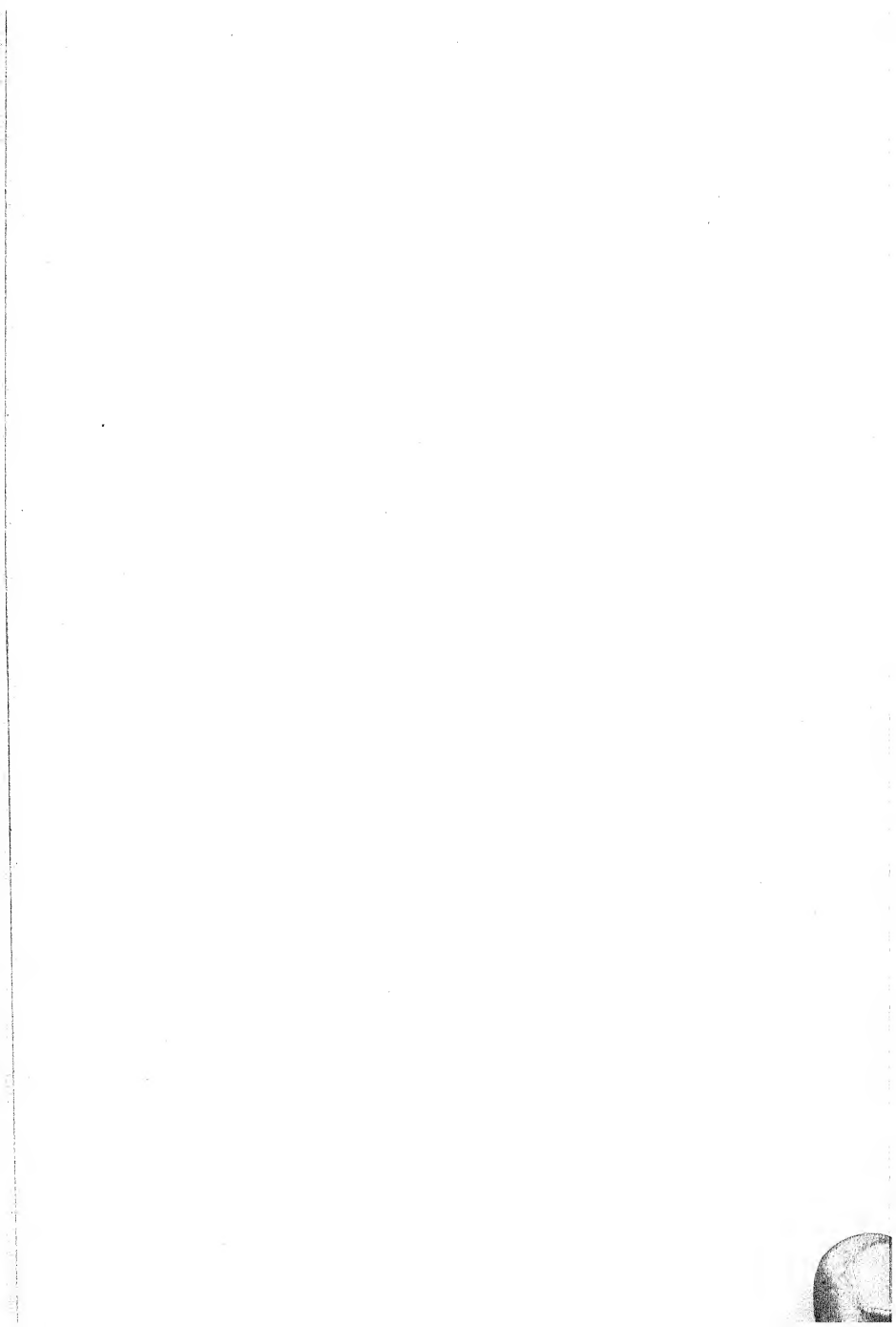
Brahmo Samaj.

Towards the beginning of the nineteenth century an important attempt was made by some Hindus to abjure image-worship, and to throw off the yoke of the caste system. The movement is known as the Brahmo Samaj, and was led by Raja Ram Mohun Roy (1774-1833), and was advanced, after his death, by Babu Keshab Chunder Sen, Maharishi Davendra Nath Tagore, and other leaders.

The movement was the protest of Indians, who had received Western education, against the ritual and caste canons of Hinduism, which they regarded as meaningless. Not being prepared to accept Christianity or any other faith, they gathered in a little band under the banner of Theism.

Social Reform.

The Brahmos defied the Brahmans by boldly announcing their scorn for the rules laid down by the priests governing secular society. They did not hesitate to cross the "black water," to eat with whom they chose, to marry irrespective of caste and sub-caste, to allow widows to wed again, and to refrain from giving their children in marriage before they had matured sufficiently to warrant their taking up conjugal duties. They made it one of the



A BRAHMO FAMILY.



Photo by
Lafayette, Ltd.

HER HIGHNESS
THE DOWAGER-
MAHARANI OF
COOCH BEHAR.



Photo by
H. & W. Abdey.

HER HIGHNESS
THE MAHARANI
OF
COOCH BEHAR.



Photo by Lafayette, Ltd.

HIS HIGHNESS THE MAHARAJA OF
COOCH BEHAR.



THE MAHARANI
OF
MAYURBHANJ.



Photo by
S. C. Sen & Son.

MAHARAJ-KUMAR
HITENDRA NARAYAN

chief articles of their faith to give woman a status equal to that of man; and to better the position of the low-castes and "untouchables."

The Brahmo Samaj has not made much progress numerically. I doubt if more than 500 subjects of the Rajas profess this faith. It has, however, exerted a strong influence upon Indians, and has done much to soften the rigours of caste.

Raja Ram Mohan Roy lent influential aid to Lord William Bentinck (Governor-General of India from 1828 to 1835), to secure the passage of the measure abolishing *suttee* (or *sati*)—the cremation of the widow on her dead husband's funeral pyre. Keshub Chunder Sen was largely responsible for persuading Lord Mayo to pass the "Native Marriage Act" of 1872, which legalized marriage between non-Christians of different castes, creeds, nationalities, and localities, and which laid down that no male under eighteen and no female under fourteen years of age might take advantage of its provisions.

The only Indian Ruler who professes Brahmoism is the Maharaja of Cooch Behar—a Maharaja of the "new" type.

The Arya Samaj.

The Arya Samaj was founded to revive Hinduism of the earliest or Vedic type, in the last quarter of the nineteenth century by Maharishi Swami Dayanand Sarasvati, a Brahman born in 1828, in the Indian State of Morvi, in Kathiawar. He had a deep knowledge of Sanskrit literature, but was unable to read or write English. He was a capable organiser, and a man of unusual force of character.

The Swami's idea was that those who took up his propaganda should remain in the Hindu fold and reform the religion from within, rather than leave it and form a new, protestant body. The Maharishi wrote a commentary on the *Veda*, giving what he considered to be the true interpretation of its texts. In this work, known as the *Satyarth Prakash*, he held that caste should not be regulated by birth, but that each man should belong to one or the other of the four divisions according to the occupation that he is best fitted by nature and training to perform. He pointed out that in Vedic times woman was literally *ardhangni* or the "equal half"; was allowed as much freedom as man enjoyed; was given a liberalizing education; was permitted to choose her own husband; and was not forced to remain a widow if she wished to remarry after her husband's death.

Basic Principles.

The Swami exhorted the Hindus to break away from the thralldom of the priests, to free caste from the rigidity it had acquired, to emancipate woman, to abolish evil social institutions, such as premature marriage, to cease worshipping idols, and to believe in God, Who, he conceived, was co-existent with matter.

According to the ideal that he propounded, the first twenty-five years of a man's, and the first sixteen years of a woman's life should be spent in securing education in *Gurukulas* (residential universities). The time thereafter until he was past middle age should be devoted to family life. Old age should be given up to religious meditation and social reform.

It would be wrong to judge this movement by

the number of those who designate themselves Aryas in the Census returns. Only about 10,000 among the many millions of subjects of the Rajas were classed as such in the *Census of India, 1911*.

The propaganda has had considerable influence upon Hinduism. Many important individuals, among them Rajas (Maharaja Sir Partab Singh, to mention one), have been permeated by its doctrines. Large educational and philanthropic institutions have been started, and are maintained by the Arya Samaj in India of the Rajas and British India.

2. Animism.

Many faiths which the Brahmans continue to regard as Hindu are no longer considered such by others. A case in point is the religious belief of the tribes who inhabit forests, hills, and jungles, and are backward, judged by modern standards of civilization.

These people worship natural phenomena, such as the sun, mountains, trees, and streams. They do not seem to endow these aspects of nature with personality, but look upon them as the tangible forms of impersonal power.

It appears that, to their way of thinking, this power is exerted for evil, and not for good. Thus, an observer¹ points out, they see behind the rushing river the potentiality of flood

1. *The Census of India, 1901*, Vol. I., Part I., pp. 348-359. These pages were contributed by the late Sir H. H. Risley, K.C.I.E., C.S.I., B.A., I.C.S., who took great interest in Indian anthropology, carried on personal investigations, and wrote much on the subject. Sir E. A. Gait, K.C.S.I., C.I.E., I.C.S., who superintended the Census operations of 1911, makes interesting remarks on pp. 129-30 of Vol. I. (Part I.), of *The Census of India, 1911*, regarding the belief of Animists.

and destruction of life and property rather than that of irrigation. Instead of considering the blessings of the shade, fuel, and possibly the fruit or nuts provided by the tree, it represents to them the lair of beasts of prey and venomous serpents. They connect other objects with fever, malaria, small pox, and similar visitations.

Many names have been assigned to this form of nature worship. Some call it Fetishism, others refer to it as Shamanism, or Animism. None of these terms is particularly apt, but Animism is now being given preference over all the others.

According to the Hindus, this faith forms the substratum of their religion. The authorities, who do not allow this claim, generally agree that the Animist, in course of evolution, graduates into a Hindu.

I compute that there are about 4,000,000 Animists in India of the Rajas.

3. Buddhism.

Another religion which the Brahmans regard as part of Hinduism, and others do not, is Buddhism. Without entering into this controversy, I may say that it originated during the sixth century B.C., and the intention of its founder, known to us as Gautama Buddha, was to free humanity from the burden of the ritual prescribed by the Brahmans, give equality to all men, and point out a simple way to secure salvation.

The Buddha (Enlightened) was not of the priestly caste, but came of fighting stock. The scion of the Ruling Dynasty of Kapilavastu, in north-

eastern India, he was born in a palace, and spent his youth and early manhood as any Prince of his day would have done, surrounded by all the luxuries that then existed, feasted and fêted, and served by a host of servants.

Cure for Miseries.

An excursion into the world outside the palace precincts revealed to the Prince the miseries that existed everywhere, of which, until then, he had never dreamt. So deeply was he moved by what he saw that he immediately decided to dedicate his life to the task of discovering a way out of the trials and troubles of the world. He left the palace one night, leaving behind his wife and child, and all the luxuries and pleasures to which he had been accustomed. He went unattended, and with only the clothes on his back, determined to make the ground his bed and his arm his pillow, and to take no thought as to what he should eat or drink.

During his self-imposed exile he seems to have travelled a great deal, observing life as he went along. He visited many Hindu places of pilgrimage, among them Benares, the sacred city standing on the left bank of the Ganges, reflecting the towers and turrets of its temples and colleges in its limpid depths. He held discourse with the priests and learned men whom he met, questioned them minutely, and entered into discussion with them.

But the fine-spun philosophies of the Brahmans did not satisfy the craving of his heart. Priest and professor alike failed to suggest to him how to escape the miseries of the world. His disappointment was increased by the discoveries he made regarding the

way in which Brahmanism divided man from man, and prescribed vicarious methods of obtaining salvation. He retired from the philosophers and their ignorant followers to a quiet place now known as Sarnath, near Benares, and there meditated on the problems of life. After a time he journeyed to Gaya, in Behar.

The Way of Life.

There, while seated under a *pipal* (now known as the *Bo*) tree, the Buddha found The Way for which he had been so assiduously seeking. He concluded that desire was the cause of misery, and that trials and tribulations could be ended only by extinguishing it. The non-existence of desire (*Nirvana*) he described as salvation.

Various interpretations have been put upon the Buddha's teachings, creating many sects. My own view is that the Buddha did not regard *Nirvana* as the total annihilation of the Self. On the contrary, his idea appears to me to have been the extinction of only the base appetites of man, indulgence in which breeds diseases of the body, vitiates the mind, blasts the soul, and leads individuals to perpetrate crimes and sins against life and property.

The teachings of the founder of Buddhism are in conformity with this interpretation. They enjoin a type of personal morality which, in its ideal, is the highest known to man, and which, in practice, is the most inflexible of all codes. Righteousness of conduct is exalted above everything else. Virtue is made the one thing worth having. The rights of all, man and woman, old and young, rich and poor, lord

and servant, and of all sentient beings, are to be protected.

Rise and Fall of Buddhism.

The idealism and simplicity of the ethics preached by the Buddha attracted the Hindus, who were tired of the sanguinary sacrifices and other meaningless ceremonial insisted upon by their priests. The belief spread rapidly. All types of people, private citizens and Rajas, adopted it. Some 200 years before the birth of Christ Buddhism became the State religion of India, and, in the centuries that followed, it reached the Far East.

However, in the early centuries of the Christian era, Hinduism once again became dominant, and Buddhism gradually declined. This seems to have been due to the policy adopted by the Brahmans, who installed the Buddha as an incarnation of one of their gods, and declared his religion to be an integral part of Hindu philosophy.

I calculate that about 4,720,000 subjects of the Indian Rulers profess Buddhism.

4. Jainism.

A third religion which Hinduism claims as one of its sects is Jainism. It was founded by Mahavira, or Vardhamana (The Increaser), to give him his spiritual name. He was a contemporary of the Buddha, lived in the same country as did the founder of Buddhism, and, like him, was a Prince.

The most characteristic trait of the Jains is their respect for life. They believe that everything that

exists—plants, animals, water, wind, earth, minerals, and fire—have souls, and must be respected on account of the fragment of the Universal Soul (*Atman*) which vivifies them. This reverence for all created life does not amount to worship, and the Jains must not be confounded with Pantheists and Animists.

Regard for Life.

In consonance with their belief, the Jains refuse to partake of flesh, fish, fowl, or eggs. They will not eat anything after sunset, lest, in the darkness, they may inadvertently swallow an insect.

The Jains do not offer animal sacrifices, and do not kill even vermin. The most orthodox go about with a piece of cloth bound over their mouths to prevent them from drawing in and killing the animalculæ in the air when they breathe. Their charity knows no bounds, especially in the matter of maintaining hospitals for deformed, diseased, helpless, and old animals. Being a wealthy community, engaged mostly in banking and commerce, they have the means to give full scope to their liberal instincts.

Temples and Statues.

Time is divided, by the Jains, into three eras—the past, the present, and the future. They assign to each period twenty-four *Jinas*—or men made perfect. Marble statues, some of them colossal in size, and many of them beautiful works of art, are erected in honour of these saints, especially *Parasvanath* and *Mahavira*, the twenty-third and twenty-fourth *Jinas* of the present era, in their temples. Wherever possible, their sacred shrines are built on well-wooded

heights, away from the hurry and noise of the world. They are often handsome structures.

I estimate that there are about 800,000 Jains in India of the Rajas.

5. Sikhism.

A fourth religion which the Hindus claim as one of their sects, but which is regarded by many authorities as an altogether separate faith, is Sikhism. Like Buddhism, it originated partly in an attempt to free people from the invidious distinctions of caste and the formalism prescribed by the Brahmans. Partly, however, it was a reaction against Islam, which, as noted further on, was introduced into the Peninsula by conquerors from Western Asia.

Sikhism is the creation of ten teachers, or *Gurus*. They lived and worked during the fifteenth, sixteenth, and seventeenth centuries, preaching their gospel, making converts, and organizing them into a community.

One God.

The first one in the line of founders was *Guru Nanak*, who was born in 1469, and lived until 1538. He did everything in his power to persuade the Hindus and Musalmans to forget their differences. He endeavoured to induce mankind to give up all sex, caste, and sectarian distinctions; and to show them the futility of attempting to secure salvation by bowing to images, taking ceremonial baths, and feasting priests. He besought the worshippers of idols to believe in "One God, whose name is True, the Creative Agent, without fear, without enmity, without birth, without death." He pleaded with all men to lead pure, useful lives.

Guru Nanak was succeeded in 1538 by *Guru* Angad, who was born in 1504 and lived until 1552. He continued the mission of his predecessor, and spent much of his time popularizing *Gurmukhi*, a script which is easily mastered, and which, many claim, was invented by him.

Abolition of Caste.

The third Leader, *Guru* Amar Das, was seventy-three years old when he took up the task of acting as spiritual head of the Sikhs, on the death of *Guru* Angad. For twenty-two years he laboured to spread the propaganda of Sikhism, adding numerous compositions of his own to the literary treasures that had been left behind by his predecessors. He was especially desirous of demolishing caste. In order to impress his disciples with the importance of looking upon all men as equals, he made it his rule never to give audience to any person who had not breakfasted at a common board (literally on the floor).

Guru Amar Das was followed by *Guru* Ram Das, born in 1534, who became the leader in 1574. He built upon the foundations of those who had preceded him, and made the city now known as Amritsar the religious centre of the Sikhs.

The Great Book.

Guru Arjan, son of *Guru* Ram Das, came next. He was born in 1563, and succeeded his father in 1581. He made it his special task to collect the writings of all the other *Gurus*, and incorporated them, along with his own compositions, in the scriptures, which he called the *Granth Sahib*, or "Great Book." He included in this collection selections

from the works of those saints (*Bhagats*) whose message was in consonance with the teachings of the *Gurus*. Some of these men were Hindus, and others were Muslims. A few belonged to the section of society which was despised by people of high caste. It reveals the character of *Guru Arjan* that he put them all on a level. He was the first of the world's great spiritual guides personally to reduce his teachings to writing, instead of leaving that task to his disciples.

The Church Militant.

On *Guru Arjan's* death, in 1606, his place was taken by his son, *Guru Har Govind*, then only eleven years old. He preached the gospel of *mens sana in corpore sano* (a sound mind in a sound body), and urged that spiritual welfare must go hand in hand with good health. The Sikhs, he declared, must fit themselves to defend the defenceless, and to fight aggressors wherever they were to be found. He adopted the practice of wearing two swords in order to impress his followers with his dual rôle of spiritual and military leader.

Guru Har Govind was followed, in 1645, by his grandson, *Guru Har Rai*, who was fourteen years old at the time of his succession. For sixteen years he strove to consolidate the Sikh community. He was followed, in 1661, by his son, *Guru Har Krishen*, who was but five years of age, and who died when he was only eight years old.

A Martyr.

Guru Teg Bahadur was next in the line. He was the son of the sixth leader, *Guru Har Govind*,

and was forty-two years old when he assumed control of the destinies of the Sikhs. He espoused the cause of the Hindus, who came to him in despair, bewailing the fact that the Musalman authorities were bent upon converting them at any cost. This led to his being beheaded, in 1675.

Baptism of the Sword.

Guru Govind Singh, born in 1666, stepped into his father's place. He was forced to face the almost inexhaustible resources of one of the most powerful Empires that ever existed, with an army composed of barbers, tailors, washermen, peasants, and the like, so frail in physique that they were derided by the trained soldiers against whom they were opposed. Yet in the many battles in which they were engaged they acquitted themselves like heroes. *Guru* Govind Singh was able to convert these lowly people into valiant fighters, by administering the baptism of the sword (*pahul*) to them, which so played upon their emotions that they felt themselves to be lions (*Singhs*). He taught them that each must live for all, in a community which knew no distinctions. He died in 1708.

It did not take long for the well-trained army that *Guru* Govind Singh had organized to wrest from the Moghuls the land of their birth, the Province of the Five Rivers. Maharaja Ranjit Singh, who was born about 1780 (the exact year is not known), and died in 1839, consolidated the Empire, and extended it far beyond the limits of what now is known as the Punjab.

His successors lacked his political sagacity. They came into conflict with the British; and as the

A DURBAR.

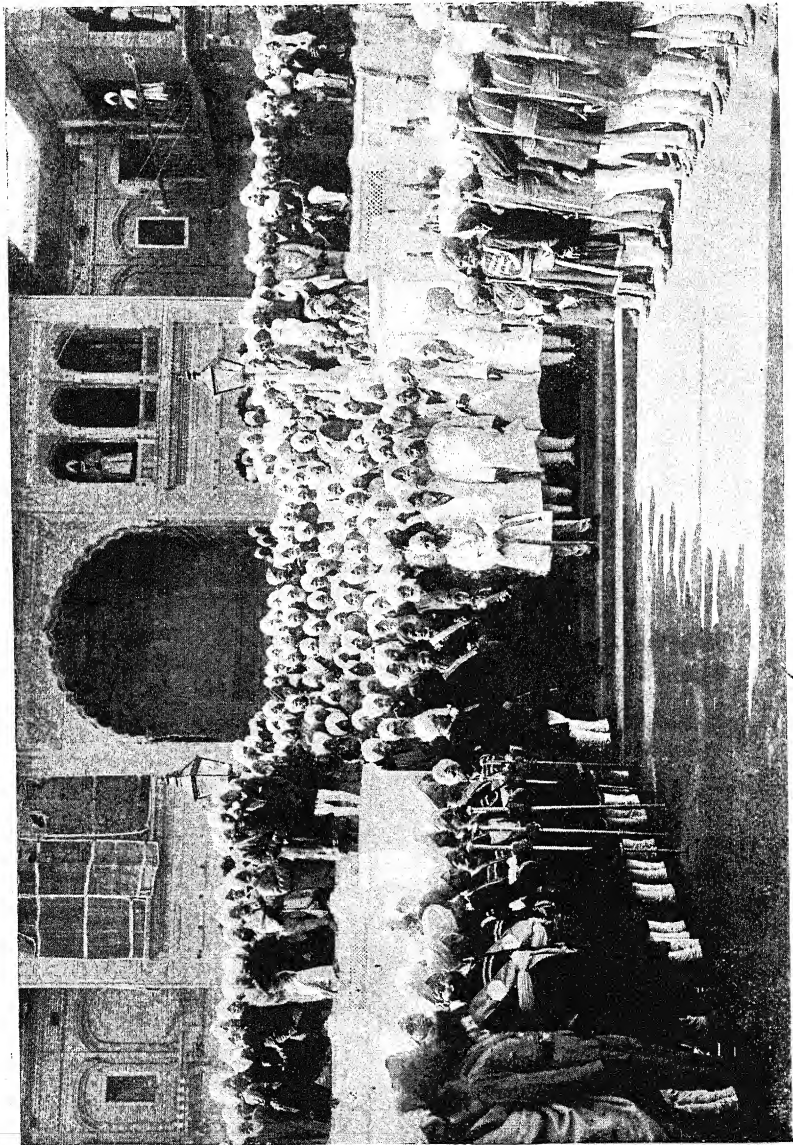


Photo by Albert Jeakins.

HIS HIGHNESS THE MAHARAJA OF NABHA AND SOME OF HIS OFFICIALS.

result of the two wars, one in 1846, and the other in 1849, that followed, the disciples of the *Gurus* lost all but a little over 9,000 square miles of the Punjab, which territory continues to be in the possession of Sikh Rajas—the Rulers of Patiala, Jind, Nabha, Kapurthala, Faridkot, and Kalsia.

The Sikhism of to-day is not that which *Guru* Govind Singh and his predecessors promulgated. It degenerated much after the Sikhs established their dominance over the Punjab, and more so after the Sikh Empire was overthrown, when they reverted to Hindu observances.

However, during the last quarter of the nineteenth century a movement was initiated to revive Sikhism as the *Gurus* preached it, and the Sikhs are showing an increasing desire to revive their culture. Some of the Sikh Rajas are taking an important part in this renaissance.

I estimate that there are about 840,000 Sikhs in India of the Rajas.

Excluding the Brahmos, Animists, Buddhists, Jains, and Sikhs, 57,000,000 out of the 78,000,000 subjects of the Indian Rulers profess Hinduism.

The table commencing on the following page shows the distribution of the religions discussed in this chapter, in Indian States with a population of over 50,000 persons.

DISTRIBUTION OF INDIGENOUS RELIGIONS IN INDIAN STATES WITH A POPULATION OF OVER 50,000 PERSONS.

ARRANGED ACCORDING TO POPULATION.

State.	Population.†	Hindus.	Aryas.	Animists.	Bud- dhists.	Jains.	Sikhs.	Brah- mos.
Hyderabad (S.I.) ...	13,374,676	11,626,146	173	285,722	20	21,026	4,726	36
Mysore, inclg. C. & M. Station, Bangalore (S.I.) ...	5,806,193	5,340,908	—	72,196	622	17,630	293	65
Mysore, exclg. C. & M. Station, Bangalore (S.I.) ...	5,705,359	5,284,362	—	71,849	550	17,310	60	45
Nepal (N.I.) ...	5,639,092	(Chiefly Hindus)†	—	—	—	—	—	—
Travancore (M.) ...	3,428,975	2,282,617	—	15,773	16	11	—	—
Kashmir (N.I.) ...	3,158,126	689,342	1,047	—	36,512	345	31,553	1
Gwalior (C.I.) ...	3,102,279	2,837,252	—	59,899	—	38,375	—	—
Jaipur (R.) ...	2,636,647	2,398,880	298	1,779	—	38,408	157	6
Marwar (Jodhpur), (R.) ...	2,057,553	1,709,998	510	48,957	—	131,990	38	5
Baroda (W.I.) ...	2,032,798	1,697,146	598	115,411	—	43,462	90	6
Rewa (C.I.) ...	1,514,843	1,480,301	—	10	—	606	—	—
Patiala (P.) ...	1,407,659	562,557	1,383	—	—	3,282	532,292	—
Mewar (Udaipur), (R.) ...	1,293,776	1,021,906	51	159,094	—	66,704	10	—
Indore (C.I.) ...	1,007,856	880,254	—	44,601	—	10,880	—	—
Cochin (M.) ...	918,110	615,708	—	4,177	—	129	—	2
Kolhapur (Bo.) ...	833,441	758,891	—	—	—	38,794	—	—
Alwar (R.) ...	791,688	588,230	43	31	—	4,111	29	—
Bahawalpur (P.) ...	780,641	109,012	536	—	—	15	16,630	—
Bhopal (C.I.) ...	730,383	584,102	—	58,611	—	5,089	—	—
Mayurbhanj (Bi.) ...	729,218	669,431	—	54,351	—	2	1	9
Bikaner (R.) ...	700,983	575,699	128	—	—	24,858	8,214	—
Kotah (R.) ...	639,089	584,137	151	3,075	—	6,412	216	—
Cooch Behar (Be.) ...	592,952	409,485	—	190	—	574	—	41
Bharatpur (R.) ...	558,785	452,730	253	—	—	2,720	52	8
Rampur (U.P.) ...	531,217	284,132	481	—	—	259	2	—
Cutch (Bo.) ...	513,429	295,436	—	—	1	65,298	—	—
Bhavnagar (Bo.) ...	441,367	399,730	—	—	—	*	—	—
Junagadh (Bo.) ...	434,222	345,378	—	—	—	—	—	—
Bastar (C.P.) ...	433,310	141,987	25	288,323	—	52	—	—
Surguja (C.P.) ...	428,703	207,193	—	155,921	—	13	—	—
Kalahandi (Karond) (Bi.) ...	418,957	255,205	—	162,963	—	18	—	—
Puddukkottai (M.) ...	411,886	382,044	—	—	4	—	—	—
Patna (Bi.) ...	408,716	403,883	—	894	—	140	—	—
Keonjhar (Bi.) ...	364,702	304,119	—	59,570	—	2	—	—
Kalat (Ba.) ...	359,086	10,102	—	—	—	—	3,022	—

† Compiled from *Census of India, 1911*. The figures for population do not invariably tally with those in the table, "Large Indian States," in Chapter I.

* The figure for Hindus includes Animists and Jains.

† Exact particulars are not available.

State.	Population.	Hindus.	Aryas.	Animists.	Bud- dhists.	Jains.	Sikhs.	Brah- mos.
Bhutan (N.I.) ...	†350,000	(mostly Buddhist)		and Hindu)	—	—	—	—
Navanagar (Bo.) ...	349,400	296,855	—	*	—	*	—	—
Benares (U.P.) ...	†346,936	36,000	—	—	—	—	—	—
Manipur (A.) ...	346,222	201,369	—	130,093	7	110	7	—
Orchha (C.I.) ...	330,032	305,107	—	10,508	—	6,079	—	—
Gangpur (Bi.) ...	303,829	204,264	—	62,886	17	1	3	—
Tonk (R.) ...	303,181	247,146	40	7,536	—	7,903	3	59
Tehri-Gharwal (U.P.) ...	300,819	298,983	3	—	—	49	24	—
Jind (P.) ...	271,728	209,019	1,203	—	—	1,233	22,566	—
Dhenkanal (Bi.) ...	270,175	259,307	—	9,647	206	26	1	—
Kapurthala (P.) ...	268,133	60,751	675	—	—	205	54,275	—
Dholpur (R.) ...	263,188	242,734	15	—	—	2,031	95	4
Nabha (P.) ...	248,837	126,382	32	—	—	238	76,198	—
Hill Tippera (Be.) ...	229,613	158,101	—	408	5,997	2	4	10
Panna (C.I.) ...	228,880	204,795	—	10,626	—	2,386	—	—
Sangli (Bo.) ...	227,280	210,513	—	*	—	*	—	—
Palanpur (Bo.) ...	226,250	201,000	—	*	—	*	—	—
Khairpur (Bo.) ...	223,788	39,426	—	355	—	—	1,173	—
Raigarh (C.P.) ...	218,860	199,085	—	18,210	—	13	125	—
Bundi (R.) ...	218,730	196,919	—	4,532	—	6,614	1	—
Savantvadi (Bo.) ...	217,240	205,351	—	—	—	439	—	—
Sonpur (Bi.) ...	215,701	213,933	—	1,122	—	—	—	6
N. Hsenwi (Bu.) ...	215,682	677	—	104,418	—	—	—	—
Idar (Bo.) ...	202,811	193,789	—	*	—	*	—	—
Kengtung (Bu.) ...	200,344	715	—	51,999	145,924	—	—	—
Sirohi (R.) ...	189,127	159,406	3	4,431	1	16,988	76	—
Mandi (P.) ...	181,110	178,115	—	—	164	2	26	—
Jashpur (C.P.) ...	174,458	89,414	—	46,518	—	—	—	—
Nandgaon (C.P.) ...	167,362	138,738	—	25,763	—	541	—	—
Chhatarpur (C.I.) ...	166,985	160,835	—	—	—	585	—	—
Banswara (R.) ...	165,463	60,339	3	95,834	—	4,396	1	—
Gondal (Bo.) ...	161,916	131,326	—	*	—	*	—	—
Rajpipla (Bo.) ...	161,588	154,679	—	*	—	*	—	—
Dungarpur (R.) ...	159,192	72,681	9	74,281	—	5,510	6	—
Khairgarh (C.P.) ...	155,471	144,249	2	8,487	—	217	5	2
Datia (C.I.) ...	154,603	139,272	—	—	—	673	—	—
Dhar (C.I.) ...	154,070	116,843	—	22,303	—	2,545	—	—
Nayagarh (Bi.) ...	151,293	139,823	—	10,746	—	—	—	—
Karauli (R.) ...	146,587	137,989	8	8	—	394	—	—
Bhor (Bo.) ...	144,601	142,662	—	*	—	*	—	—
Sirmur (Nahan), (P.) ...	138,520	130,208	68	—	—	49	2,142	—
Bamra (Bi.) ...	138,016	96,881	—	40,797	—	—	34	—
Chamba (P.) ...	135,873	126,224	45	—	627	5	141	2
Charkhari (C.I.) ...	132,530	126,661	—	—	—	363	—	—
Faridkot (P.) ...	130,294	37,377	—	—	—	409	55,397	—
Rajgarh (C.I.) ...	127,293	120,552	—	—	—	294	—	—
Kanker (C.P.) ...	127,014	57,065	—	69,232	—	71	—	—
Bijawar (C.I.) ...	125,202	120,569	—	—	—	2,050	—	—
Hsipaw (Bu.) ...	122,129	601	—	1,221	119,646	—	—	—
Bariya (Bo.) ...	115,350	112,622	—	*	—	*	—	—
Dharampur (Bo.) ...	114,995	113,400	—	*	—	*	—	—
Boad (Baud), (Bi.) ...	113,441	113,130	—	77	—	—	7	8
Jhabua (C.I.) ...	111,292	27,429	—	79,799	1,736	—	—	—

* The figure for Hindus includes Animists and Jains.

† Exact particulars are not available.

State.	Population.	Hindus.	Aryas.	Animists.	Buddhists.	Jains.	Sikhs.
Narsingharh (C.I.) ...	109,854	104,670	—	69	—	356	—
Saraikele (Bi.) ...	109,794	64,858	—	43,784	—	—	—
Barwani (C.I.) ...	108,583	42,972	—	59,623	421	—	—
Yawng Hwe (Bu.) ...	106,377	407	—	80	105,284	—	—
Chhota Udepur (Bo.) ...	103,639	100,981	—	*	—	*	—
Sarangarh (C.P.) ...	102,071	99,494	—	2,197	—	7	—
Janjira, inclg. Jafarabad (Bo.) ...	101,120	83,461	—	*	—	*	—
Jamkhandi (Bo.) ...	100,304	90,288	—	—	—	—	—
Jhalawar (R.) ...	96,271	84,585	72	420	—	2,488	53
Bashahr (P.) ...	93,203	89,925	11	—	2,688	—	28
Bilaspur (P.) ...	93,107	91,540	—	—	—	—	150
Porbandar (Bo.) ...	91,440	80,369	—	*	—	*	—
Morvi (Bo.) ...	90,230	80,873	—	*	—	*	—
Akalkot (Bo.) ...	89,082	76,112	—	*	—	528	—
Jaisalmer (R.) ...	88,311	60,951	—	4,158	—	1,102	1
Sikkim (N.E.I.) ...	87,920	58,675	—	—	—	28,915	—
Kishengarh (R.) ...	87,191	76,642	19	535	—	3,176	4
Ajaigarh (C.I.) ...	87,093	83,377	—	629	—	526	—
S. Hsenwi (Bu.) ...	85,110	62	—	4,538	80,425	—	—
Miraj (Senior), (Bo.) ...	80,955	72,159	—	*	—	*	—
Dhrangadhra (Bo.) ...	79,142	74,280	—	*	—	*	—
Jath, inclg. Daphlapur (Bo.) ...	78,643	73,889	—	*	—	*	—
Kawardha (C.P.) ...	77,654	60,040	1	16,000	—	63	5
Lunavada (Bo.) ...	75,998	72,132	—	—	—	—	—
Jaora (C.I.) ...	75,951	58,500	—	1,667	—	2,032	—
Ratlam (C.I.) ...	75,291	45,742	—	14,930	—	4,649	—
Nagod (C.I.) ...	74,592	70,324	—	1,744	—	60	—
Dewas (Senior), (C.I.) ...	74,290	64,815	—	164	—	748	—
Khandpara (Bi.) ...	73,821	73,722	—	—	—	—	—
Maihar (C.I.) ...	73,155	70,934	—	—	—	30	—
Cambay (Bo.) ...	72,656	59,568	—	1	—	3,056	—
Maler Kotla (P.) ...	71,144	22,733	162	—	—	1,268	21,018
Ali-Rajpur (C.I.) ...	72,454	19,497	—	50,113	—	136	—
Aundh (Bo.) ...	68,995	65,851	—	*	—	*	—
Nilgiri (Bi.) ...	68,714	64,008	—	4,471	2	—	1
Talcher (Bi.) ...	66,201	65,714	—	359	—	—	—
Radhanpur (Bo.) ...	65,567	57,226	—	*	—	*	—
Udaipur (C.P.) ...	64,853	16,397	—	48,163	—	—	—
Dewas (Junior), (C.I.) ...	63,015	56,217	—	251	—	748	—
Mudhol (Bo.) ...	62,813	58,107	—	—	—	—	—
Partabgarh (R.) ...	62,704	33,848	21	20,929	—	4,318	2
Korea (C.P.) ...	62,107	21,387	—	40,176	—	—	—
Las Bela (Ba.) ...	61,205	1,736	—	—	—	—	78
Palitana (Bo.) ...	60,660	55,945	—	*	—	*	—
Sunth (Bo.) ...	59,350	57,620	—	—	—	—	—
Bonai (Bi.) ...	58,309	35,704	—	22,181	—	—	—
Phaltan (Bo.) ...	55,996	54,804	—	—	—	—	—
Kalsia (P.) ...	55,909	30,595	43	—	—	160	6,258
Suket (P.) ...	54,928	54,268	—	—	—	—	71
Athmalik (Bi.) ...	53,763	50,034	—	3,598	—	—	—
Jawhar (Bo.) ...	53,489	52,945	—	—	—	13	—
Rajkot (Bo.) ...	50,638	44,521	—	—	—	—	—

* The figure for Hindus includes Animists and Jains.

CHAPTER V.

CREEDS INTRODUCED FROM
ABROAD.

OF the creeds introduced into India, Islam has made the largest number of converts, about 9,225,000 subjects of the Rajas professing it. I will preface my remarks about the advent and progress of Islam in India of the Rajas by briefly reviewing its origin.

1. Islam.

Islam was founded in the seventh century A.D., in the heart of Arabia, by Ahmad, better known as Muhammad, born at Mecca, about 570. His father, Abdullah, was not wealthy, but belonged to the Koreish family, the hereditary keepers of *Kaaba*, the shrine of Abraham, situated in Mecca.

Until he reached middle life, no one imagined that Muhammad's teachings were destined to influence humanity profoundly. His main occupation during many of these years was caravan trading, and he drove his own camel.

When he realized that it was his mission to give a new religion to the people, and to reform the social abuses, such as unrestricted polygamy, and the burial alive of girl babies, that were rampant in Arabia, he did not pretentiously proclaim himself a messenger

of God, charged with the task of publishing a new gospel, but quietly set to work to proselytize those near him.

A Woman's Sympathy.

The first convert that he made was his wife, Khadija. She is believed to have been somewhat older than Muhammad, and to have been a widow when he married her. She seems to have been a woman of deep discernment and sympathy. Her acceptance of his claims before they were admitted by anyone else made a deep impression upon the mind of Muhammad, and inclined him to have great consideration for women.

The message that he delivered to his wife was this: That *Allah*, as he called God, is One; that it is wrong to worship any one besides Him; and that image-worship is highly distasteful to Him. He added that he had been inspired to deliver this injunction, and bring erring man back to Him who made him.¹

For three years this gospel was preached within the privacy of Muhammad's dwelling, and was not heard of outside it. The conversion of his adopted son, his cousin Ali, and his uncle Hamzah followed that of his wife. Later, some influential

1. The Arabic infinitive *Islam* means to deliver, or to commit. Since Muhammad preached that man should commit himself completely to God, his religion is known as Islam; and one who professes it is called a Muslim (corrupted into Moslem). Westerners, ignorant of the correct nomenclature, designate the faith and its followers *Muhammadanism* and *Muhammadans*. These terms would have offended the founder of the religion had they been used in his presence, and a great many of his followers of this age dislike them.

persons belonging to or connected with the Prophet's tribe accepted the new faith, among them being Abu Bakr.

Agitation and its Sequel.

When the public learned of Muhammad's claims, there was an uproar in Mecca. The agitation seems to have been fomented by those whose privileges the gospel threatened to injure. Had the Prophet not belonged to the Koreish family, and had he not lived in a city which was sacred and must not be defiled with blood, he might have been put to death by the powerful enemies whom he had raised. These circumstances shielded him for almost two decades, while the clamour was going on. But he was not secure against persecution, which, on July 16th, 622, obliged him to flee from the town of his nativity. The Islamic era dates from the year of his flight (Arabic *Hijra*), and is known as the *Hijri*.²

The Prophet was accompanied in his escape by Abu Bakr, Ali, and others. They finally reached Medina, and settled there to carry on the campaign against their foes.

The wars that followed between Muhammad and his enemies cannot be described here, nor can I spare space to relate how he returned to Mecca, and proclaimed the *Kaaba* to be the shrine of Islam, or give the details of the spread of his gospel. He lived until 632.

Muslims Invade India.

Fifteen years after Muhammad's death, *i.e.*, in 647, Musalmans made an incursion upon India, and

2. Also known as "Mohammadi," as in Bhopal, for instance.

invaded Thana and Broach, both on the coast line of the modern Presidency of Bombay. Later in the century they twice raided Sind.

Not until the beginning of the second decade of the eighth century, however, were the Muslims able to seize Indian territory. In 711 Kasim conquered a strip of land at the mouth of the Indus. He died three years later, and the Hindus drove away his followers.

In the tenth century a Turk, Sabuktagin, King of Ghazni (part of modern Afghanistan), made two raids upon India. In the following century his son, Mahmud, invaded India seventeen times, sacking temples, and melting the gold and silver images enshrined in them. Treasure and slaves, in abundance, were carried away each time.

Islam Established in India.

In the course of the next hundred years, Muhammad of Ghor, leader of the Ghoris, overthrew the Ghazni Kings. Towards the end of the twelfth century he engaged in conflict with the great Rajput Ruler, Prithviraj. He was defeated in the first battle, and was forced to retire. Later he returned with reinforcements, and dealt a crushing blow to the Hindus who, disunited by quarrels and weakened by the surrender of their initiative to the priests, were unable to stand against him.

Thus Islam became established at Delhi, the Imperial City of the Peninsula; and ever since then Muslim rule has continued, in one part or another of Hindostan.

Upon the death of Muhammad of Ghor, one of

his slaves, Qutab-ud-din, became the Emperor. The "Slave Dynasty," which he founded, came to an end in 1288.

The Khilji Dynasty, which followed, was set up by Jalal-ud-din. Ala-ud-din Khilji determined, in 1303, to wrest from the Rajput Rulers the strongholds which they still retained in Rajputana. After a protracted siege, he finally captured Chitor. His victory, however, was empty. He entered a city of the dead when he rode through its gates. All the women had ascended the funeral pyre and ended their existence. The children had been put to death by their fathers, who had then donned yellow robes and rushed out to kill and to be killed. A few were able to hack their way through the Muslim lines, and took refuge in the hills of Nepal. The Dynasty which reigns over that state is descended from these refugees, and, therefore, is related to the Maharana of Mewar (Udaipur).

The Khiljis were overthrown in 1321, by the Tughluks, who continued to occupy the throne of Delhi almost to the close of the fourteenth century.

In 1398, Timur, or Tamarlane, a Tartar, descended upon India.

The Moghuls.

Babar invaded the Peninsula in the sixteenth century. The Moghul Empire, which he established, lasted, through varying circumstances, until the middle of the nineteenth century.

Humayun succeeded his father, Babar, in 1530. His army was routed near Baxar in 1539, and at Kanauj in the following year, when he was driven

out of India. The Suri Dynasty established itself at Delhi. But Humayun returned in 1555, and tore the crown away from the Suri King, Selim Shah. He lived only a year after recapturing Delhi.

Jalal-ud-din Akbar succeeded his father, Humayun, in that year, and reigned until 1605. The Moghul Empire was considerably extended during his reign, and he formed alliances with some of the Rajput Kings of Rajputana, who, theretofore, had held aloof from the Moghuls. He removed all the disabilities which had been imposed upon Hindus, and sought to found a religion of his own, which he called *Din-i-Ilahi* ("the faith of God").

Akbar's son Jahangir was the next in the line of Moghuls, ascending the throne in 1605. This Emperor's infatuation for Nur Jahan, whom he married, and with whom he shared his throne, constitutes a historical romance.

Shah Jahan followed him in 1628, and reigned until 1658, enriching India with many works of art, the most famous among them being the Taj Mahal at Agra, raised in honour of his beloved Queen, Mumtaz-i-Mahal; and the peacock throne of Delhi, which later was removed by Nadir Shah to Persia. Shah Jahan spent the last years of his life as the prisoner of his son Aurangzeb, who wrested the throne from him in 1658.

Proselytizing Zeal.

Aurangzeb, who reigned until 1707, was the last great Moghul Emperor. He extended the Empire on all sides—chiefly in the southern part of India, the Deccan, which, up till then, had not acknowledged

the suzerainty of the Rulers of Delhi. He placed Ghazi-ud-din, a descendant of Abu Bakr, and one of his greatest generals, who had helped to conquer Bijapur and Golconda, in charge of the territory he had annexed, which had been formed into a *Subah* (Province).

Aurangzeb alienated the sympathies of his Hindu subjects by his zeal to convert them to Islam. The spirit of revolt thus raised in them, combined with the effeminacy and love for luxury which characterized his successors, led to the downfall of the Empire in the course of a few decades following his death.

It is not necessary to treat separately of Aurangzeb's successors. The last of the Moghuls was Bahadur Shah, who was dethroned by the British in 1858, for being implicated in the Sepoy Mutiny of the previous year.

The Viceroys Rebel.

The last century or so of the Muslim rule was marked by the rebellion of several Viceroys, who threw off the yoke of Delhi, and established themselves as kings over the territories which they had been appointed to administer. The greatest among those who thus asserted their independence was the son of the Viceroy, whom Aurangzeb had installed over the Deccan—namely Chin Kuli Khan, better known by his title of Asaf Jah, who founded the Dynasty that now rules over Hyderabad.

The end of the Moghul Empire was partly brought about by the rise of many new forces in the country, two of which were the Sikhs and Marathas.

I have already given the main facts relating to the first-named people. A few words may be said here regarding the second, to supplement the references made before.

The Marathas.

Racially, the Marathas are supposed to be a mixture of Aryan, Dravidian, and possibly Scytho-Hun strains. They did not play an important part in history until the seventeenth century, when Shivaji, born in 1627, of a Maratha father and a Rajput mother, gathered them together under the banner of Hinduism and led them against the Musalmans.

This is not the place to describe how Shivaji infused a martial spirit into the Marathas, and organized them into a military body, which swooped down upon the plains from their strongholds in the mountains, dealt staggering blows to the enemy, and, laden with booty, returned to safety before the dumbfounded foe realized that they had been attacked. Nor can I tell how bravely Shivaji fought with Aurangzeb and his Viceroys. That he had extraordinary military and political genius is admitted by all, including those who criticise him for committing dishonourable acts in order to gain his end. Judging him by the success he achieved in establishing his Dynasty, with Satara as his capital, and by the manner in which he inspired his followers to conquer their foes, he was a great man. To this day the Marathas worship him as a hero of heroes, and many Hindus who are not Marathas revere him as a leader who, in 1680, died striving to establish a Hindu Empire in India.

Shivaji's successors did not have his gift of statesmanship, and not long after his death they

became nominal rulers, while the real power passed into the hands of their Brahman Ministers, who were styled *Peshwas*.

Their Conquests.

It would be interesting to follow the story of how these shrewd administrators ruled, and how they deputed different Maratha warriors to conquer various portions of India—the Gaekwar to subjugate Gujerat (now part of the Bombay Presidency), and Sindhia and Holkar to acquire Malwa (Central India), etc. These generals and their soldiers succeeded in terrorizing the Rajput Families of ancient lineage ruling in various parts of the country. They conquered large tracts; and at one time it looked as if Sindhia might become the Lord Paramount of the Peninsula.

But that was not meant to be. The Musalmans rallied to deal a crushing blow to the Marathas at the great battle of Panipat. Their Hindu foes (chiefly the Rajputs) sought the protection of the British, who led their own armies and the Rajas' soldiery to crush the Marathas. The *Peshwas* disappeared. One by one the Marathas acknowledged British Suzerainty.

Progress of Islam.

While the political domination of Islam over India was undergoing the changes which I have sketched, the Prophet's religion was spreading over India. The foes of this faith would have us believe that the conversion of the Hindus was effected at the point of the sword. That statement is only

partially true. It has been indubitably proved that many Hindus voluntarily accepted Islam. Some of them appear to have been moved by conscientious considerations, while others became Muslims in order to gain the rewards that were in the gift of the authorities.

Quite apart from the Muslims who are the progeny of converted Hindus, there are, living in the Indian States, the descendants of those who came as conquerors from Arabia, Persia, Turkey, etc. Only a few families of these immigrants have preserved their racial purity. Therefore, only a small percentage of the Musalmans who inhabit India of the Rajas are of non-Hindu stock, or have much foreign blood flowing in their veins.

Sectarian Tendencies.

Islam, in spite of its doctrine of brotherhood, is split up into many factions. The *Sunnis* and *Shiahs* are the two leading denominations. Adherents to both believe in Allah, besides whom there is no God, and regard Muhammad as His Prophet. But they are divided as to the rightful succession of the three Caliphs, Abu Bakr, Omar, and Usman, who immediately followed Muhammad in the order in which their names are mentioned. The *Sunnis* admit their right to succession, while the *Shiahs* consider them to have been usurpers. These differences cause ceaseless wrangling, and sometimes lead to bloodshed.

Revival of Islam.

During the last quarter of the nineteenth century,

a number of Indian Musalmans determined to rise superior to sectarian strife, to cease from quibbling over the interpretation of the texts in the Koran, containing the word of God as revealed to Muhammad and written down by his successors shortly after his death, and to give up quarrelling over the meaning given to various traditions (*Hadis*). They are endeavouring to persuade their co-religionists to conform their lives to the spirit of Islam. They would even modify the meaning given to Muhammad's words to the point of declaring that he forbade plurality of wives.

The revivalists have established large educational institutions, aided partly by the Indian Rulers professing their faith. One of the foremost leaders of this movement is His Highness the Aga Khan Aga Sultan Muhammad Shah, G.C.S.I., G.C.I.E., a lineal descendant of the Prophet, and with a large following in India, Africa, and other parts of the Muslim world.

2. Christianity.

Christianity is said to have been introduced into India (the Malabar Coast) by St. Thomas the Apostle. This, however, is disputed by many. But it is believed that Christianity of the Nestorian type has prevailed in that part of the Peninsula since very early times.

The introduction of Western Christianity is of more recent date, having commenced with the arrival of the Portuguese in Goa at the end of the fifteenth century. Indeed, it may be placed at an even later period, coeval with the establishment of British paramountcy over the country which, for the first time,

cleared away the political obstacles that had been artificially raised to keep the religion from spreading.

Denominations.

The 1,390,000 Christian subjects of the Rajas belong to many denominations. Of these I may note the Anglicans, Armenians, Baptists, Congregation-
alists, Greeks, Lutherans, Methodists, Presbyterians, Quakers, Roman-Catholics, Salvationists, Romo-Syrians, Chaldean-Syrians, Jacobite-Syrians, and Reformed-Syrians. The Indian tendency to separate into groups is partly responsible for this sectarianism, and partly it is to be accounted for by the fact that many communions are represented in the proselytizing agency.

Those concerned in the spread of the Christian propaganda in Asia will be interested to learn that during recent years the number of Christians residing in many of the Indian Territories has rapidly multiplied.

To-day there are Dominions ruled by Rajas (Travancore and Cochin) where Christians, not including foreigners, form twenty-five per cent. of the total population, and Christianity, in point of the number of its adherents, ranks next to Hinduism.

Zoroastrianism and Judaism, both introduced from abroad, have made little progress numerically in India of the Rajas. About 14,000 and 2,500 subjects of the Indian Rulers profess these faiths respectively.

Theosophy.

Theosophy has also been introduced into the India of the Rajas. It has not acquired a numeric-

ally large following, but its speculations are attractive to the Oriental mind, and it is gaining adherents.

Theosophy was promulgated during the last quarter of the nineteenth century by a Russian woman, Madame H. P. Blavatsky, who issued a voluminous work, "Isis Unveiled," which she claimed she had written under divine inspiration. She took the hypotheses that had been conceived by a number of religions, and wove them together in a scheme into which she introduced much that no other philosophy contained. The basis of her doctrines was the Hindu theory of the birth and re-birth of the human soul, governed by deeds (*Karma*), expounded and elaborated in a manner largely her own.

According to Madame Blavatsky, the status of a man in this life, and his peace or misery, depends upon the good or bad deeds performed by him in previous lives, or incarnations; and the harvest of his next life is the product of the seed sown in this. She conceived this world to be a school, and taught that each life is a day spent in it by the soul for the purpose of gaining knowledge, which is digested and assimilated in the periods intervening between lives. As man comes again and again into the world, to live, each time, in different sets of circumstances—in one life he may be a king, in the next a beggar; or he may be a thief in one incarnation and a judge in another—he acquires different sorts of experience.

Unalterable Law.

With mechanical regularity, she declared, every act of man in each life sets in motion influences which are bound to react upon him, perhaps immediately, or,

may be, not until some future incarnation. But sooner or later he is certain to enjoy pleasure or suffer agony as the result of the forces which he thus generates. Nothing can alter this law. She believed, however, that a man has it in his power to set up waves of good that will neutralize the heritage of evil he has bequeathed to himself by what he has done in the past; or by bad deeds he may counteract the benefits of his previous actions that otherwise would fall to his lot. Thus man, she taught, is literally the master of his own destiny, and no vicarious agency can save nor damn him.

According to Madame Blavatsky, when every lesson life can teach has been learned, the soul becomes perfect in its knowledge, and eventually the divine ray in man merges back into the First Cause from which it originally emanated.

The Masters.

Some perfected beings, it is claimed, choose to stop their evolution, and remain behind to act as guides to those who have not proceeded so far as they have on the path of life. These "just men made perfect" are known as the "Masters." They are supposed to have much to do with the shaping of human affairs, and manifest themselves only to persons who are spiritually advanced.

The new religion attracted the attention of an American, Colonel Olcott, who, soon after his conversion, went to India, and devoted the rest of his life to the propagation of Theosophy in that land. When Madame Blavatsky died, he became the President of the Society founded by her.

A copy of "Isis Unveiled" was given by the late Mr. W. T. Stead to Mrs. Annie Besant, to review for one of the newspapers which that eminent journalist was conducting at the time the book appeared. She became fascinated with the doctrines it expounded, especially with Madame Blavatsky's ingenious theories of creation, and her hypotheses concerning life and death. She gave up all other work in which she was interested, and dedicated her life to spreading the new philosophy, making India her home and chief centre of activity. She became the President of the Theosophical Society in 1907, following the death of Colonel Olcott.

The table commencing on the following page shows the distribution of the religions discussed in this chapter, in Indian States with a population of over 50,000 persons.

DISTRIBUTION OF CREEDS INTRODUCED FROM ABROAD IN INDIAN STATES WITH A POPULATION OF OVER 50,000 PERSONS.

ARRANGED ACCORDING TO POPULATION.

State.	Population.	Musalmans.	Christians.	Zoroastrians.	Jews.
Hyderabad (S.I.)	13,374,676	1,380,990	54,296	1,524	12
Mysore, inclg. C. & M. Station, Bangalore (S.I.)	5,806,193	314,494	59,844	101	40
Mysore, exclg. C. & M. Station, Bangalore (S.I.)	5,705,359	291,708	39,414	55	6
Travancore (M.)	3,428,975	226,617	903,868	—	73
Kashmir (N.I.)	3,158,126	2,398,320	975	31	—
Gwalior (C.I.)	3,102,279	165,910	610	—	—
Jaipur (R.)	2,636,647	195,760	1,326	28	5
Marwar (Jodhpur), (R.) ...	2,057,553	165,545	440	69	1
Baroda (W.I.)	2,032,798	160,887	7,203	7,955	40
Rewah (C.I.)	1,514,843	33,764	145	—	—
Patiala (P.)	1,407,659	307,384	739	22	—
Mewar (Udaipur), (R.)	1,293,776	45,752	237	22	—
Indore (C.I.)	1,007,856	71,147	495	—	—
Cochin (M.)	918,110	63,822	233,092	5	1,175
Kolhapur (Bo.)	833,441	33,330	2,405	21	—
Alwar (R.)	791,688	199,149	92	3	—
Bahawalpur (P.)	780,641	654,247	199	2	—
Bhopal (C.I.)	730,383	81,996	233	—	—
Mayurbhanj (Bi.)	729,218	4,656	767	—	—
Bikaner (R.)	700,983	91,929	151	4	—
Kotah (R.)	639,089	44,569	507	20	1
Cooch Behar (Be.)	592,952	182,556	90	1	—
Bharatpur (R.)	558,785	102,449	566	7	—
Rampur (U.P.)	531,217	244,604	1,739	—	—
Cutch (Bo.)	513,429	126,133	49	80	1
Bhavnagar (Bo.)	441,367	40,979	221	—	—
Junagadh (Bo.)	434,222	88,130	63	—	—
Bastar (C.P.)	433,310	1,646	1,277	—	—
Surguja (C.P.)	428,703	5,576	—	—	—
Kalahandi (Karond), (Bi.)..	418,957	731	38	—	—

* Compiled from *Census of India, 1911*. The figures for population do not invariably tally with those in the table, "Large Indian States," in Chapter I.

CREEDS INTRODUCED FROM ABROAD.

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State.	Population.	Muslimans.	Christians.	Zoroastrians.	Jews.
Puddukkottai (M.)	411,886	13,445	16,393	4	—
Patna (Bi.)	408,716	765	3,034	—	—
Keonjhar (Bi.)	364,702	943	34	—	—
Kalat (Ba.)	359,086	345,906	55	—	—
Navanagar (Bo.)	349,400	52,319	90	—	—
Benares (U.P.)	346,936	30,000*	—	—	—
Manipur (A.)	346,222	14,504	132	—	—
Orchha (C.I.)	330,032	8,329	2	—	—
Gangpur (Bi.)	303,829	2,954	33,692	—	—
Tonk (R.)	303,181	40,432	12	—	—
Tehri-Gharwal (U.P.)	300,819	1,754	6	—	—
Jind (P.)	271,728	37,520	187	—	—
Dhenkanal (Bi.)	270,175	800	20	—	—
Kapurthala (P.)	268,133	152,117	107	3	—
Dholpur (R.)	263,188	18,262	41	6	—
Nabha (P.)	248,887	46,032	5	—	—
Hill Tippera (Be.)	229,613	64,953	138	—	—
Panna (C.I.)	228,880	5,020	26	—	—
Sangli (Bo.)	227,280	16,471	296	—	—
Palanpur (Bo.)	226,250	25,158	36	—	—
Khairpur (Bo.)	223,788	182,827	6	—	—
Raigarh (C.P.)	218,860	1,376	51	—	—
Bundi (R.)	218,730	10,656	—	8	—
Savantvadi (Bo.)	217,240	5,633	5,815	2	—
Sonpur (Bi.)	215,701	624	16	—	—
N. Hsenwi (Bu.)	215,682	72	171	—	—
Idar (Bo.)	202,811	8,529	491	—	—
Kengtung (Bu.)	200,344	104	1,599	—	—
Sirohi (R.)	189,127	7,240	804	154	24
Mandi (P.)	181,110	2,799	4	—	—
Jashpur (C.P.)	174,458	1,646	36,880	—	—
Nandgaon (C.P.)	167,362	2,149	154	17	—
Chhatarpur (C.I.)	166,985	5,551	14	—	—
Banswara (R.)	165,463	4,886	—	4	—
Gondal (Bo.)	161,916	30,535	27	—	—
Rajpipla (Bo.)	161,588	6,376	219	—	—
Dungarpur (R.)	159,192	6,703	2	—	—
Khairgarh (C.P.)	155,471	2,249	252	8	—
Datia (C.I.)	154,603	5,653	5	—	—
Dhar (C.I.)	154,070	12,130	191	—	—
Nayagarh (Bi.)	151,293	718	6	—	—
Karauli (R.)	146,587	8,160	28	—	—
Bhor (Bo.)	144,601	1,648	37	—	—
Sirmur (Nahan), (P.)	138,520	6,016	37	—	—

THE KING'S INDIAN ALLIES.

State.	Population.	Musulmans.	Christians.	Zoroastrians.	Jews.
Bamra (Bi.)	138,016	295	3	—	—
Chamba (P.)	135,873	8,750	81	—	—
Charkhari (C.I.)	132,530	5,500	6	—	—
Faridkot (P.)	130,294	37,105	6	—	—
Rajgarh (C.I.)	127,293	6,440	—	—	—
Kanker (C.P.)	127,014	636	10	—	—
Bijawar (C.I.)	125,202	2,577	6	—	—
Hsipaw (Bu.)	122,129	566	95	—	—
Bariya (Bo.)	115,350	2,699	14	—	—
Dharampur (Bo.)	114,995	1,314	1	—	—
Boud (Baud), (Bi.)	113,441	209	10	—	—
Jhabua (C.I.)	111,292	2,097	209	—	—
Narsingharh (C.I.)	109,854	4,750	—	—	—
Seraikela (Bi.)	109,794	1,134	18	—	—
Barwani (C.I.)	108,583	5,489	15	—	—
Yawng Hwe (Bu.)	106,377	538	68	—	—
Chhota Udepur (Bo.)	103,639	2,526	42	—	—
Sarangarh (C.P.)	102,071	356	16	1	—
Janjira, inclg. Jafarabad (Bo.)	101,120	17,008	6	—	—
Jamkhandi (Bo.)	100,304	10,006	10	—	—
Jhalawar (R.)	96,271	8,625	26	2	—
Bashahr (P.)	93,203	509	42	—	—
Bilaspur (P.)	93,107	1,406	11	—	—
Porbandar (Bo.)	91,440	10,959	49	—	—
Morvi (Bo.)	90,230	8,774	15	—	—
Akalkot (Bo.)	89,082	12,434	2	6	—
Jaisalmer (R.)	88,311	22,099	—	—	—
Sikkim (N.E.I.)	87,920	44	285	1	—
Kishengarh (R.)	87,191	6,785	23	7	—
Ajaigarh (C.I.)	87,093	2,553	—	—	—
S. Hsenwi (Bu.)	85,110	79	6	—	—
Miraj (Senior), (Bo.)	80,955	8,528	259	—	—
Dhrangadha (Bo.)	79,142	4,820	24	—	—
Jath, incl. Daphlapur (Bo.)	78,643	4,742	12	—	—
Kawardha (C.P.)	77,654	1,517	28	—	—
Lunavada (Bo.)	75,998	3,855	—	—	—
Jaora (C.I.)	75,951	13,686	19	—	—
Ratlam (C.I.)	75,291	9,512	384	—	—
Nagod (C.I.)	74,592	2,462	—	—	—
Dewas (Senior), (C.I.)	74,290	8,550	13	—	—
Khandpara (Bi.)	73,821	99	—	—	—
Maihar (C.I.)	73,155	2,189	2	—	—
Cambay (Bo.)	72,656	9,715	195	121	—

CREEDS INTRODUCED FROM ABROAD.

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State.	Population.	Musalmans.	Christians.	Zoroastrians.	Jews.
Maler Kotla (P.)	71,144	25,942	14	—	—
Ali-Rajpur (C.I.)	72,454	2,301	398	—	—
Aundh (Bo.)	68,995	3,115	15	—	—
Nilgiri (Bi.)	68,714	137	95	—	—
Talcher (Bi.)	66,201	125	3	—	—
Radhanpur (Bo.)	65,567	8,320	6	—	—
Udaipur (C.P.)	64,853	285	8	—	—
Dewas (Junior), (C.I.)	63,015	5,782	14	—	—
Mudhol (Bo.)	62,813	4,704	—	—	—
Partabgarh (R.)	62,704	3,581	—	5	—
Korea (C.P.)	62,107	540	4	—	—
Las Bela (Ba.)	61,205	59,386	4	—	—
Palitana (Bo.)	60,660	4,695	12	—	—
Sunth (Bo.)	59,350	1,686	27	—	—
Bonai (Bi.)	58,309	122	302	—	—
Phaltan (Bo.)	55,996	1,192	—	—	—
Kalsia (P.)	55,909	18,820	31	—	—
Suket (P.)	54,928	587	2	—	—
Athmalik (Bi.)	53,763	134	—	—	—
Jawhar (Bo.)	53,489	445	23	63	—
Rajkot (Bo.)	50,638	5,894	47	—	—

CHAPTER VI.

CIVIL CONDITIONS.

HOW do the millions live who profess religions so many and so dissimilar?

In some cases those who adhere to one form of faith are intolerant of all who do not believe as they do. In other instances, they do not bother about the spiritual affairs of others. In a single home sheltering six people, half a dozen gods and goddesses may be worshipped, and still there may be perfect peace.

Religious Toleration.

Many religions may exist in a village, and yet the people may live in harmony. Hindus attend the marriage celebrations of Musalmans, and *vice versâ*. On such occasions, of course, special arrangements are made for serving food to the Hindus, in strict conformity with caste canons.

Sometimes, however, sectarian prejudices assert themselves. An inoffensive beast like the cow, which the Hindus regard as sacred, and the Musalmans consider appropriate to slaughter as a sacrifice, and also a cheap and palatable article of diet, may provoke a quarrel, and blood may be shed. The *Shiahs* and *Sunnis* may fall foul of each other over their tradi-

tional differences concerning the successors of Muhammad, and a riot may ensue.

Ruptures, however, are infrequent. Ordinarily, the subjects of the Rajas live in concord. In many localities, men professing different religions are so tolerant of each other's faith that the Musalmans voluntarily forego eating beef or offering cows as a sacrifice.

Though the subjects of the Rajas vary greatly in civilization, religion, and racial extraction, many characteristics are common to the majority of them.

In most communities, the number of males is slightly greater than that of the females. Indian and foreign theorists have offered many explanations to account for this disproportion, but none of them is conclusive enough to merit mention in a work of a general character like this.

Marriage.

Wedlock is the universal condition among the adult population. There are few bachelors and fewer spinsters.

Marriage follows close upon childhood, and often violently disturbs the school and college career of boys and girls. Children are sometimes betrothed before they are born, and are married soon after their birth. Many wed when they are seven or eight years old. The twelfth year for the girl, and the sixteenth for the boy, may be taken as the average marriage age. The bridegroom is usually several years older than the bride. In some places, all the betrothed couples are married on the same day, at stated intervals.

The wife is usually chosen by the lad's parents.

very often by his grandparents. She must belong to an approved family. Standards differ greatly in this respect. In some cases first cousins may marry; in others marriage between the descendants of a common ancestor is not permitted. Hindus seldom marry outside the caste.

A Sacrament.

Marriage is a religious sacrament. Until a generation or so ago, no one was married at the registry office. During recent years some of the Rajas have passed measures making civil contracts possible. Few persons, however, take advantage of these provisions. I may incidentally add that in 1913 the Maharaja of Cooch Behar married the daughter of the Maharaja-Gaekwar of Baroda at a registry office in London, and afterwards the couple went through the religious ceremony prescribed by Brahmoism.

The wedding is usually a costly function. A large party accompanies the bridegroom, and must be fed and amused for days. A rich dowry is given away with the bride. Sometimes, however, girls are scarce, and the bridegroom's family has literally to buy a wife for him. In many cases the parents of both the bride and groom over-strain their resources at this time. Some even plunge heavily into debt.

Costly Ceremonies.

I may add incidentally that a marriage in a Raja's family is a regal affair. The cost runs into many *lacs*¹ of rupees. In some States, the Ruler gives land, free from taxation, as a part of the dowry. This is usually called *Kaniadan*.

1. A *lac* or *lakh* is 100,000.

Whatever the bride receives at the time of her marriage constitutes her personal property. It is often called the "wife's" or "woman's money," and is held inviolable. A married daughter always looks upon her father's home as a refuge to which she can return at any time, and a place where she will be sure to be lovingly received in all circumstances.

Love for Girls.

The costliness of marriage, and the difficulty of obtaining husbands of good family for their daughters, in the past induced some of those who cherished great pride of race to kill their female progeny. Such infanticide, however, has practically disappeared in India of the Rajas.

In most homes the girls are spoken of as "guests," in view of the fact that, unlike the boys, they will leave the place where they were born, as soon as they are married. They are also called "little mothers." The spirit of hospitality and reverence for motherhood are so deep-rooted in Indians that the mere mention of these words is enough to cause a boy to refrain from teasing or maltreating his sister or cousin.

Divorce and Alimony.

Among the majority of the subjects of the Rajas, divorce is not permissible on any grounds. The husband can punish the wife guilty of adultery by driving her out of his home, and sometimes she is thrown out of the community. Sexual laxity on the part of the man is condoned; although, if a case is particularly flagrant, the guilty individual may be boycotted as a punishment for his misconduct.

Among the Muslims, who allow divorce, a definite arrangement is made at the time of marriage concerning the alimony which the wife is to receive if divorced. Often the amount is fixed at an exorbitant figure.

Perpetual Widowhood.

Among Hindus who make any pretension to respectability, a widow cannot re-marry. As a consequence there are millions of widows in India of the Rajas. Some of them are not more than a few months old. A large proportion of them are girls and young women. As many of them are in the child-bearing period, perpetual widowhood checks the growth of the population.

The widow is considered to have been born under an unlucky star. Everything possible is done to render her unattractive to men, and to keep her vitality low. Foreigners consider these regulations to be dictated by harshness. Really, they are measures adopted in order to preserve the virtue of the unfortunate women. Most widows remain faithful to the memory of their husbands. Many devote themselves to religious and philanthropic work.

Polygamy.

Nearly all communities permit polygamy; but few men have more than one wife at a time. Many men take a second wife during the lifetime of the first only if the latter is barren. Not infrequently a childless wife insists upon her husband marrying another woman, in order to perpetuate his dynasty. Large masses of the population consider that a son is necessary in order to insure that the parents will go

to heaven; and this belief, quite as much as the desire for sexual indulgence, is responsible for polygamy. In some cases the first wife selects the second one, who may be her sister or cousin.

The wives may or may not have separate apartments. They are often jealous of one another, but cases exist where they are bound together by goodwill, and even by affection.

Some communities allow concubinage, in addition to polygamy.

Polyandry.

In a few localities polyandry prevails. This is the case in some of the forest and hill States. All the brothers marry the same woman, and share her in common. The woman declares who is the father of her child, usually, it is said, naming the richest among her husbands, in order that her offspring may benefit from his wealth. Resort to this subterfuge is unnecessary in those parts where the property descends through the female line.

As a general rule, the subjects of the Rajas demand the highest standard of chastity from their women. Some of them consider that no punishment short of the death of the man who has dishonoured a woman is adequate; and exact it in defiance of laws that may exist forbidding such retaliation. A woman who forms an irregular connection is killed, or her nose is cut off, which disfigures her and brands her as a shameless person.

Loungers and Workers.

The upper classes do not permit women to engage in any kind of economic pursuit. They spend their time lounging about, or amusing themselves

with light literature, if they are able to read, or telling stories, or talking scandal, or embroidering. Servants look after the house, and feed and nurse the babies. Some Ranis and gentlewomen, however, insist upon giving their own milk to their babies, and many devote themselves to philanthropy.

The women of the lower classes keep house and add to the family income by spinning, weaving, and embroidering. In agricultural communities they sow, weed, hoe, and do other light work in the fields. They are of great assistance at harvest time.

Among certain communities the women have greater business ability than the men. This is especially the case in many of the States in Burma, where they freely engage in trade and commerce.

Sex Segregation.

In some parts of India of the Rajas, women are allowed to move about as they please. But those living in the cities, especially if they belong to the higher classes, live secluded lives, segregated from the men. Only a few male relatives are allowed to look upon the unveiled face of a woman. The father-in-law, and husband's elder brothers, for instance, do not enjoy this privilege.

Palaces and large houses have enclosures with high walls, where the ladies can enjoy fresh air and exercise; but the women of the respectable poor suffer greatly from being constantly confined in overcrowded houses.

Child-birth.

Whether rich or poor, women seldom receive proper attention at child-birth. As a rule, male

physicians who have been educated in medical colleges are not admitted into the chamber; and qualified women-doctors are rare. Mismanagement at such a critical time has a disastrous effect upon the race. Many Rajas have taken steps to remedy the evil.

Parenthood usually begins very early in life. Sometimes a girl of twelve or thirteen becomes a mother; and a beardless lad at college may have two or three children. Nothing else could be expected in a land where early marriage is universal, and where, during recent years, the safeguards against premature consummation, which the wisdom of the past had insisted upon for the good of the community, have broken down.

The duties attendant upon fatherhood and motherhood do not press heavily upon the young couple, since they do not live in a separate establishment, nor do they have to earn their livelihood. But the system gives rise to many evils.

Woman's Amazing Vitality.

One would expect that premature motherhood and confinement indoors would so sap the vitality of women that they would die earlier than men. But this is not the case. A careful study of the statistics of the different Indian States shows that females predominate over males in the higher age-periods. Why? The only explanation that satisfies me is that the self-styled "lord of creation" is not considered by Dame Nature to be so necessary in the scheme of race propagation as she deems the woman to be, and she, therefore, gives greater vitality to what we men call the "weaker sex."

The span of life of both men and women, especially of those living in the cities and towns, is short. People look old when their contemporaries in colder climes would be in the prime of life. The population is prone to fall victims to epidemics, malaria, fever, dysentery, and other ills. Insanitary surroundings and overcrowding in homes, early parenthood, the general defiance of nature's laws, and the hot climate, are responsible for these conditions.

The New Order.

Life in India of the Rajas is in a state of transition—more or less rapid in the cities, slow in the villages; and the changes that are taking place are mitigating or removing many of the causes which weaken the physique of men and women. Sanitary reforms are being carried out by many of the Indian Rulers, in the cities, towns, and villages. Educated Indians are improving the hygienic condition of their homes.

As literacy advances, young men and women wish to select their own life-partners. The marriage age is rising. Married couples are establishing separate households, often in the suburbs. Here and there widows who formerly would have been condemned to perpetual widowhood, and who, in earlier generations, would have burnt themselves on the funeral pyres of their dead husbands, are marrying again. Polygamy is becoming rare in palaces and the homes of the well-to-do.

Anyone writing of India of the Rajas in another generation or two is destined to find the land and the people far different from what they have been described here as they exist to-day.

CHAPTER VII.

LIFE IN TOWN AND COUNTRY.

IN the portions of the cities occupied by the wealthy classes, the buildings are constructed of brick or stone, or both. Many of them are imposing in size and pleasing in outline and decoration. The old structures are usually more substantial than those recently built. In the poorer quarters of the towns and cities, the houses are of mud or wood, often with thatch roofs. They generally make no pretension to style or comfort.

The houses in the central parts of the cities stand solidly one against the other, without front or back yards or side entrances, but often with courtyards in the centre. Towards the outskirts of the urban area they are surrounded by extensive grounds—called compounds, in Anglo-Indian parlance.

Lanes and Boulevards.

The streets in the central portion of almost every city and town in India of the Rajas, are narrow and crooked. Some are *cul-de-sacs*. Many are left unpaved, and those that are paved are rough. They are often so narrow that the buildings standing on either side of them keep out the sun, even at mid-day. At night they are lit by feeble, kerosene lamps. Usually, the arrangements for cleaning and

watering them are primitive. No attempt is made to improve their appearance by planting trees.

In the outlying parts of the city the streets are wide and straight. They are well-paved and kept scrupulously clean, are watered frequently, and are bordered by avenues of wide-spreading trees.

Modern Improvements.

Some of the Rajas have made great changes in the outward appearance of the cities. They have condemned insanitary property, and widened, paved, and extended streets. Parks and recreation grounds have been opened in congested areas, and in many of them bands, composed of Indians, often led by Eurasians, playing Western and Eastern music on Occidental instruments, give concerts once a week or oftener. Electric lights and telephone systems have been introduced into some of the capitals. A few cities have been provided with waterworks. In at least one city an underground sewerage system has been installed. Facilities for locomotion by trams, etc., have been afforded in some places.

Bare Interiors.

Where the style of living is plain, the interiors of the houses in cities and towns would appear bare to a Westerner. The floors are of mud, usually uncovered. The walls are without whitewash or paper, and often without plaster, unless a paste of cow-dung and earth be given the dignity of that name. The windows are small, with wooden shutters, which open like a door. They are seldom glazed or curtained. There are no chairs, tables, stands, or cabinets. Bedsteads are set against the wall, with the neatly rolled

bedding lying beside them. There may be a box or two containing carefully folded dresses and ornaments. A mustard oil, chimneyless lamp, or a kerosene hurricane lantern, standing in a niche, furnishes a dim light at night. Only one or two rooms in the house have a mat or carpet spread over the mud floor. Sometimes a wooden or earth platform is built, to be used as a settee.

In the homes of the well-to-do, beautiful carpets or thick cotton pads and white sheets cover the floors. The walls are beautifully plastered and decorated, and the ceilings are painted, or they may be lined with mirrors. The rooms are not littered with furniture and ornaments. The effect aimed at is airiness and spaciousness.

The introduction of Western ideas is, however, altering conditions. Chairs, couches, and tables, pictures (mostly crude prints), and meaningless trash are being profusely distributed throughout the house. Western objects in Eastern homes produce an unreal effect, which, in many cases, may be traced to the utter lack of discrimination which many anglicised Indians show in selecting foreign furniture.

Over-crowding.

The houses, as a rule, are over-crowded, especially in the cities. A married couple and many sons and daughters may have between them a single small room. Three or four, or even a dozen or two such families may live in the same house, each in a room by itself.

The "joint family," as it is called, would appear to an Occidental to be a tribe. The great-grandfather, his sons, their wives and children and grand-

children, and other relatives, all live under one roof. "The House" has a common purse, to which every penny earned by each member is contributed. This is usually in charge of the senior woman, who is often a widow, and who manages the internal economy of the home without interference from any of the men. The senior among the males controls the external affairs of the household. All eat in a common kitchen, and no favouritism is shown in the distribution of necessities and luxuries.

This overcrowding would be intolerable but for the fact that most of the rooms are really used for storing clothes, bedding, and ornaments. They are not made to serve as drawing rooms or boudoirs. The men, when not absent on business, congregate in one apartment; and the women, when not occupied with household work, sit in the open courtyard, or in a common parlour. The room assigned to each family group does not even serve as a bedroom except on cold or rainy nights. At all other times everybody sleeps in the courtyard or on the flat roof, or sometimes at the front or back of the house.

The Premier City.

I believe that over-crowding is carried to its farthest limit in Hyderabad, the capital of the State of that name, and the most populous city in India of the Rajas. In one of its wards, 94,548 persons are packed together in a single square mile. In contrast to this, other portions of it are very thinly settled. This fact can be best appreciated when it is explained that the metropolis, together with the adjacent British cantonments, stretches over about fifty miles, and has 500,623 inhabitants.

There are not many large cities in India of the Rajas. Besides Hyderabad, only two, Jaipur (Rajputana), and Srinagar (Kashmir), have more than 100,000 inhabitants, unless one were to include the Bangalore Civil and Military Station, which, though situated in Mysore, is, to all intents and purposes, a British-Indian town. Baroda City, together with its cantonment, has a population of almost 100,000.

Rural Economy.

India of the Rajas is a country, not of towns, but of villages, varying in size and population. Generally speaking, they consist of a cluster of houses, sometimes not more than twenty or thirty, and rarely exceeding a hundred in number. The population may range between 100, or even less, and 5,000 or more individuals.

The villagers live by agriculture or agricultural industries. Round the settlement lie the farms of the families forming the community, some just outside, others half a mile or a mile distant.

The gregarious instinct of the villagers is so strong that they generally go in parties to their farms early in the morning, and return in groups of a dozen or more after dark at night, singing songs and hymns as they walk along. Friends and neighbours help one another to sow and reap crops, and thresh and winnow grain. Evenings and holidays are spent worshipping and playing in the village square, in which is usually the Hindu temple, the Muslim mosque, and gymnasiums of a primitive type.

The community maintains a body of servants, including a barber, a washerman, a water carrier, a

carpenter, a blacksmith, and a shoemaker. These public servants are generally paid in kind, usually at harvest-time, when each cultivator gives them a prescribed number of sheaves of unthreshed corn or measures of winnowed grain.

Communal Organization.

The head of the community (*lumbardar*, *patel*, etc.) pays to the Government (represented by the sub-divisional officer) the revenue due from the individual holders of land. He also, with the help of the elders (*Panch*), adjudicates civil disputes that may arise in the settlement, and punishes those who have committed petty offences against the law.

In many cases, only the form of the village organization endures. The spirit has departed. The head of the community no longer is its servant, but an agent of the Government, subordinate to the sub-divisional head, to whom he pays the revenue he has collected after deducting from it the percentage that has been allowed him. He generally has an accountant to assist him in keeping and rendering accounts, and a watchman to help him in preserving peace and order.

It will thus be seen that the village no longer can be said to be the unit, its head paying the revenue for the villagers as a group. The individual farmer now is the unit, paying his taxes to the head-man, who collects them as the representative of the Government, and not as the agent of the people.

However, the head-man and the village elders still continue to represent public opinion. Their position is hereditary, and they are respected by the

villagers, with the possible exception of those who may have acquired "a little knowledge," or seen something of the world.

A Revival.

Many Indian Rulers are showing a disposition to revive the spirit of this organization (*Panchayat*) and make it once more the unit of local government, as it was until a few decades ago, when the Rajas adopted the system introduced by the British-Indian Government, and started to deal directly with each individual holder instead of with the community as a whole. They are permitting the village board to settle civil disputes and to try minor offences, and to build and repair works of local utility.

The life of the villagers is monotonous, hard, and full of anxious thought; yet they do not grumble. The quiet of the village is seldom disturbed by crime.

Encroaching Change.

It seems a pity that the calm of such peaceful people should be ruffled by change. But modern ideas are making them dissatisfied with the life they lead. They learn of the great world beyond their settlement, and across the seas, through the lessons taught in the elementary schools, and from the stray newspapers that are read to them by literate boys. They hear marvellous tales of adventure in foreign lands from men returned from military service abroad. Immigrants, who have come home happy at having secured the pitifully small sum of money that they call a competence, or disconsolate on

account of the shabby treatment they have received, tell them of countries where it is possible to earn more money in an hour than they would get in a day at home, or relate with bitterness how, in some lands, the "coloured" man is despised, and is regarded as a menace because his abstemious habits and patient industry render him a formidable competitor.

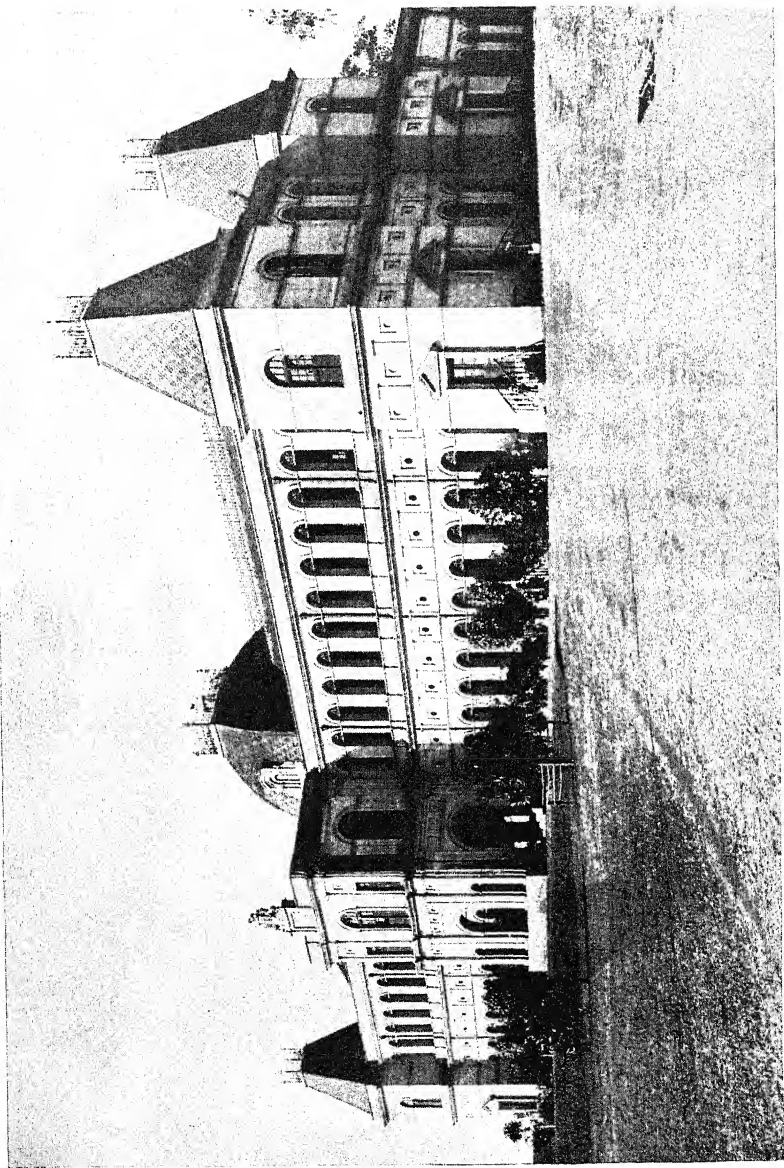
The poor weaver is being compelled to give up his hereditary calling because his customers, especially the women, more and more demand flimsy materials instead of being satisfied with the coarse cloth he produces, and he cannot compete with machine-made goods, at least not without improved hand-loom. Agriculturists are being told that they must employ modern implements, use manure, and grow crops that they have never raised, according to rules of which they have never heard. They are being asked to shun the usurious moneylender (*baniya*), and to organize co-operative credit societies, or to borrow from agricultural banks. Many of the villagers look askance at these new ideas; but some are cautiously adopting them.

Pastoral and Forest Tribes.

A few millions of the subjects of the Rajas have not evolved to the agricultural stage of civilization, but live in primitive conditions. Some of the clans rove about with their flocks from one oasis to another in search of food and fodder. Other tribes live in forests and jungles, and all their institutions are in the earliest stage of human development.



A MODERN EDUCATIONAL INSTITUTION.



THE MAHARAJA'S COLLEGE, MYSORE.

CHAPTER VIII.

EDUCATION, ARTS AND CRAFTS.

NINE-TENTHS of the people in the cities and villages are unable to read and write. Those who measure civilization by literacy would call them ignorant. The reverse is true. Nearly all the men and women are storehouses of traditions, mythology, and religious lore. Some of them carry in their heads designs of considerable artistic merit, and possess the skill to execute them in stone, brick, metal, cloth, paper, etc.

But their culture, though sufficient to give them a peaceful, tranquil life in the face of terrestrial trials, needs to be supplemented by scientific knowledge if they are to hold their own against the competition of other communities, to which they are being more and more subjected as intercourse with the rest of the world is developing. Slowly India of the Rajas is realizing these necessities, and is putting forth efforts to supply the requisite educational facilities.

Education and its Results.

Indian Rulers have established colleges and schools, modelled on Western patterns, in their capitals and other large towns, to afford opportunities for their subjects to receive modern education.

Some of them have started elementary institutions of this type even in villages.

The important branches of art and science, logic and philosophy, and Indian and European languages, are taught in the colleges and high schools. Training is given in professions and trades, in professional, commercial, and technical institutes.

It is satisfactory to note that most Rajas have not been so blinded by their zeal to provide useful instruction, that they have forsaken the time-honoured policy of encouraging religious education, though some have lost the love for ancient culture which their forefathers possessed.

As regards percentage of literacy, the States of Cochin and Travancore are in advance of all other Indian Territories, and even of the Provinces of British India proper. The percentage of literacy in Cochin is 15·1, and in Travancore it is 15.

Christianity and Literacy.

It is of interest to note that this percentage of literacy, high for India, is due, at least partially, to the large Christian population which these States possess, over twenty-five per cent. of the people in each being Christians. The percentage of literacy is 29 among Christian males, and 8 among Christian females, whereas only 24 per cent. of Hindu males and 4 per cent. of Hindu females are able to read and write. Literacy increased in these States by over 41 per cent. in a single decade.

A study of statistics shows that literacy in other Indian States is higher among Christians than it is among most non-Christians. For instance, in Mysore, where only 1 per cent. of the population are

Christians, 33 per cent. of the Indian men and 16 per cent. of the Indian women who profess this faith can read and write, while the general average for the State is 11·2 for males, and 1·3 for females.

It is only fair to state that in point of education some of the Indian States are more backward than British-Indian Provinces. In Kashmir, for instance, only 3·8 per cent. of the population are literate.

The subjects of the Indian Rulers who have come under the influence of the modern educational institutions are small in number, but they give great promise. Many of them have been inspired to engage in public activities of various kinds. They have started religious, moral, social, educational, literary, and political propagandas, and are conducting them with increasing enthusiasm and vigour.

Impatient Idealists.

Impatient idealists are to be found among these workers. Some of them would make Europeans of their people. Others wish the parliamentary form of government to be established over-night. They sometimes cause concern to those who jealously guard the indigenous culture, and to the authorities. But, on the whole, the educated¹ men and women are level-headed. They are loyal to their Rajas and well-disposed towards the British; and they know that the rate of progress cannot be rapid in a conservative country like their own.

1. I have employed this word throughout this work, to indicate one who has received "English education," in contradistinction to one who possesses Indian culture. It is not to be supposed that all such persons are ignorant of their religious lore and national ideals—though unfortunately this is true of some.

The civic sense is highly developed among some of the educated people, and yearly they are finding greater scope for activity in local government. Municipalities have been established in nearly all cities and large towns. They are usually controlled by the State; but the elective element is steadily increasing in the city councils, and is being given more power.

City Fathers.

The representatives of the people are sometimes found to be deficient in executive ability; but most of them show considerable capacity for local government. Such talent is inbred in them, for the affairs of the wards have always been managed by the heads of the "Houses" living in them.

The progress of education is complicated on account of the lack of a single language common to all. The various vernaculars and dialects spoken in different States number several hundred. Some of them are of aboriginal derivation, others originated from Sanskrit, Arabic, Persian, and Mongolian sources.

The Lingua Indica.

The principal languages current in the Indian States in Upper India are *Hindustani* (*Urdu*) and *Hindi*. The former is used chiefly by Muslims, and by those who have come under Islamic influences. The latter is spoken by the Hindus. An effort is being made to fuse the two together by deleting the undigested Arabic and Persian words and phrases from the *Hindustani* vocabulary, and the purely Sanskritic terms from *Hindi*, and to make of them a language which will be spoken and understood all over India.

At present English serves as a sort of *lingua Franca* in India of the Rajas. The intimate relationship that exists between the Governments of the Indian States and the British is largely responsible for this. The Raja must know the King's English in order to be able to deal directly with His Majesty's officials. He must employ some officials who can conduct correspondence in it. Some of the Rajas have made it their Court language. Orders are passed by them in it, official correspondence is carried on in it between one office and another, and cases are argued in it in the State tribunals.

Diffusion of English.

The exchange of social amenities between the Raja and British officials has also led to the diffusion of the knowledge of English. Commercial necessities, dealings with the British engaged in import and export trade, and with firms in Britain and other parts of the world, have developed the mastery of this tongue.

Consequently, schools in the cities and towns make a speciality of teaching English, and more and more boys, and even girls, are learning it. I know of a metropolis where, a generation ago, a single subject of the Raja knew English and used it indifferently, where now thousands can speak and write it with fluency and accuracy, and where to-day instruction is given in the college in the highest branches of English literature. In some of the capitals magazines and newspapers are printed in English.

Owing to the general illiteracy of the population, the output of literature in all languages is small. Not

many original works, translations, or compilations, are printed. The circulation of the few reviews, magazines, and newspapers that are published is extremely limited. Rarely is a periodical or paper seen in a village.

Liberty of Press.

The conservative attitude of most of the Rajas has made the development of a free and strong press impossible. Matters have not improved in this respect during recent years. On the contrary, some of the Indian Rulers have passed stringent regulations to deal with political literature, mainly to assist the authorities of British India in putting down the growing propaganda of sedition and anarchism. Signs are, however, dimly discernible in some of the States that inspire hope for the future.

While intellectual, professional, and administrative activities are absorbing an increasing proportion of the urban population, the bulk of it remains and shows every tendency of remaining, engaged in manufacture, trade, and commerce.

Manufactures.

Cloth is woven from cotton, silk, wool, and other substances, in a variety of textures, patterns, and shades. Carpets, shawls, and embroideries of numerous designs are made. Glazed and unglazed pottery is fashioned in a variety of form and quality, some specimens being of egg-shell thinness. Stone, metal, ivory, wood, and leather are converted into large and small objects, many of them exquisitely chiselled, wrought, or carved, the best examples showing great taste, skill, and patience.

Everywhere, one comes across work done by hand. The tools employed are few and simple. The patterns are mostly traditional, and are generally executed from memory, without the help of written or printed instructions.

Each article is, as a rule, manufactured in a different quarter of the city. Goldsmiths and silversmiths are usually gathered together in one street. The workers in brass, bronze, and copper are congregated in other districts. Weavers and dyers form a group by themselves.

Vulgarization of Taste.

The methods of manufacture are constantly undergoing changes. European designs are being copied. Western materials, such as aniline dyes, are being used. The results are deplorable, inferior quality and unhappy effects being produced in many instances. The good taste of the craftsmen and of his customers is being ruined.

I do not know of any city or town in India of the Rajas where modern tendencies have not tainted the character of its products. Formerly, artists disdained all economic considerations. Now the spirit of competition is leading them to grudge time, labour, and patience.

Many artisans have abandoned handicrafts altogether, and have found employment in the mills and factories, run by power, which are more and more being established in the cities and towns. Cotton pressing and ginning, spinning and weaving, tanning and converting leather into goods, soap and candle making, sulphur match making, and the distillation

of spirits, are some of the industries that are being attempted along modern lines. In one State stearine is being manufactured. Some of these enterprises have been subsidized, or even started, by the State. Others are being conducted by men whom the Rajas sent abroad to be educated.

Bazaars and Shopkeepers.

The products of hand and power looms, potteries, and workshops, mostly find their way to the bazaars of the same city in which they are made. These marts are the antithesis of shopping centres in Europe and America. Little display of any kind is made. Goods are kept tied in neat bundles and stowed away out of sight. A stranger might pass a shop containing a priceless store of shawls, silks, muslins, brocades, and embroideries, and consider it to be an empty hut.

Here, as everywhere else in the city, changes are taking place. The shopkeepers are investing in plate-glass windows and show-cases. As is to be expected, the knack of displaying wares to the best advantage has yet to be mastered.

Imports.

A large proportion of the imports consists of agricultural products and raw materials. Most of them come from the neighbouring villages. Some, for instance sugar, are imported from across the seas. This is principally due to the fact that India of the Rajas has permitted industries like sugar-making to fall into such a depressed condition that they cannot compete economically with the foreign articles.

Bullion and coins, especially gold, are imported in large quantities.

A large volume of imports consists of partly manufactured articles. Yarn, tanned leather, and sheet-metal may be cited as a few examples out of an extended list.

The bulk of the imports consists of manufactured articles. Wearing apparel, household necessities and luxuries, especially glassware, machinery and mechanical devices, leather goods, drugs, and other chemical products, are some of the items in this list.

Grim humour attaches to the imports from foreign countries. In many instances the raw materials of which they are made were originally produced in and exported from the Rajas' Dominions. That foreigners, who employ labour that is far more dear than it is in any Indian State, and who have to pay double freightage, insurance charges, and middlemen's profits, should be able to take cotton, hides, and ore out of India of the Rajas and return them in a manufactured or partly manufactured form, shows that the Indian States do not possess an efficient industrial organization.

Exports.

The commercial centres send out agricultural and raw products to different parts of the world, some of them in a partly manufactured state. Grains, spices, tea, coffee, and similar articles that are exported represent the surplus production. The export of cotton, jute, hides, oil-seeds, bones, and the like keeps industry at a low level. Moreover, the by-products from some of these articles could be used

as manure to build up the soil, and as food to fatten the cattle.

Trade with Britain.

Much of the foreign trade is with Great Britain. During recent years German and Austrian products have been driving the manufactures of the United Kingdom out of the cheaper markets. Commerce with Japan, and, to a less extent, with the United States of America, has shown a tendency to expand.

In their dealings with foreigners, the Indian merchants and traders have proved to be keen men of business. They punctiliously fulfil the conditions of the contracts they make, and wish their word to be taken as their bond. They possess a highly developed money sense, and some of them are amassing large fortunes. Few of them are given to ostentation.

Contingencies Affecting Progress.

One of the contingencies upon which the future expansion of trade, commerce, and industry depends is the organization of finance. There is little fluid capital in India of the Rajas. Much of the money is locked up in ornaments, hoarded in underground hiding places, or invested in land and buildings. The banking methods are slow and ultra-conservative. The people are shy of foreign capital.

The progress of manufacture and trade depends also upon the extension of communications. At present facilities for moving goods and crops, and for handling passenger traffic, are woefully inadequate

ALL THESE INDIAN RULERS HAVE TRAVELLED ABROAD, AND ARE
INTRODUCING REFORMS IN THEIR STATES.



Photo by Herzog & Higgins.
HIS HIGHNESS THE RAJ RANA OF
JHALAWAR.



Photo by Langflier, Ltd.
HIS HIGHNESS THE MAHARAJA OF
KAPURTHALA.



Photo by C. Vandyk, Ltd.
HIS HIGHNESS THE RAJA OF
NARSINGGARH



Photo by C. Vandyk, Ltd.
HIS HIGHNESS THE JAM OF NAVANAGAR.



in India of the Rajas. The railway mileage is a mere nothing compared with what it ought to be. Paved roads do not penetrate far beyond the cities into the rural districts. In places, even the fair-weather roads are in a shocking condition during a large part of the year. In some States only cattle-tracks exist.

A third requirement necessary for the advancement of industries and commerce is the diffusion of scientific and technical knowledge among the upper classes, and literacy among the masses. Without such progress it will be impossible to organize labour, which is cheap and plentiful, to exploit the raw materials which are everywhere available in abundance.

Lines of Advancement.

Given capital, communications, scientific and technical knowledge, and literacy, the cities and towns, and the land in general, will make rapid progress. The valuable timber, which at present is inaccessible in several States, will find a profitable market. The luscious fruit which, in many places, is allowed to go to waste for lack of enterprise, skill at packing, and transportation facilities, will sell in markets all over the world. The mineral wealth, which lies largely unexplored, will be exploited, and the present output of gold, coal, manganese, mica, chrome ore, corundum, clay, iron, magnesite, copper, limestone, precious stones, etc., will be increased many times over, while other minerals will be added to the list. Above all, the conversion of raw materials into finished articles will employ millions of men and

women. This will increase the number and population of the cities and towns, and add to the wealth of the people.

The essentials of progress are being more and more provided, and trade, commerce, and industry are expanding yearly. There are signs extant that within the next few decades the economic character of India of the Rajas will be revolutionized.

Cost of Progress.

When that time comes, the people of this peaceful land will have lost much of their tranquility. They will suffer from noise, smoke, nervous disorders, the overcrowding of workpeople in factories and tenements, and other disadvantages that are inseparable from the modern industrial system as it is at present conducted.

With all its menace, however, the process of transition cannot be stayed. All that the enlightened Rajas can do is to adopt measures that will divest the change of some of its evils—and this is what many of them are doing.

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